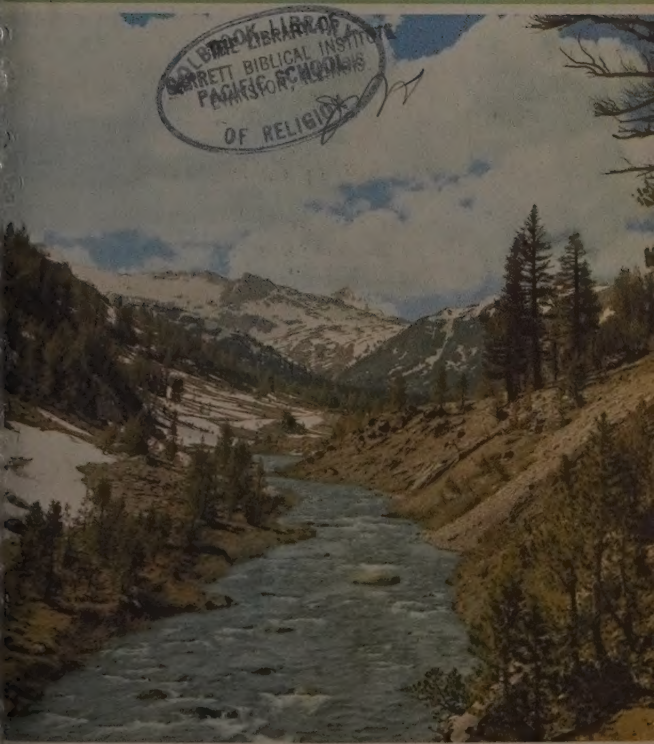
MARCH 1953 15 CENTS

UNITY



THE LIBRARY OF
THE BIBLICAL INSTITUTE
OF RELIGION
GARRETT BIBLICAL INSTITUTE
PACIFIC SCHOOL OF RELIGION
EVANSTON, ILLINOIS

You Are Glad and Free

CONTENTS

Religious Education, *Charles Fillmore* - - - 1
The Margin of Safety, *Kathleen W. Welch* - - 9
Be Ye Transformed, *Kathryn Sanders Rieder* - - 15
Find Satisfaction in Humility, *Eva Bell Morris* - 21
How Would You Change Your Life?
James A. Decker - - - - - - - - 27
Fulfilling the Law, *Mary L. Kupferle* - - - - 35
"All Things Whatsoever," *L. Stevens Hatfield* - 41
I Meet My God in Silent Prayer, *Charles Fillmore* - 48
Prayer-Time Decisions, *Annie S. Greenwood* - - 52
Sunday Lessons - - - - - - - - - - 58

Cover—Merced River, Calif., by Don Knight

Monthly Thoughts

BY CHARLES FILLMORE

To Be Used from March 20 to April 19

Illumination: I am radiant with the glory of the risen Christ.

Prosperity: The risen Christ has set me free from financial limitation, and I am prospered and blessed.

Healing: The risen Christ has set me free from physical limitation, and I am quickened and healed, mind, body, and soul.

For instructions about these thoughts turn to page 48

UNITY

PUBLISHED MONTHLY BY UNITY SCHOOL OF CHRISTIANITY
Publication, Editorial, and Executive Offices:
LEE'S SUMMIT, MO.

Entered as second-class matter, at the post office at Lee's Summit, Missouri. Accepted for mailing at special rate of postage, provided for in section 1103, act of Oct. 3, 1917, authorized Oct. 28, 1922.

Unity

Founded in 1889 by Charles Fillmore

George E. Carpenter, Editor

VOLUME 118 MARCH, 1953 NUMBER 3

Religious Education

from the writings of

CHARLES FILLMORE

SPIRITUAL education is to draw forth from within through meditation and prayer the deep truths of God.

The progress of man through the aid of uplifting influence has been especially marked in the education of the mind. In the field of mathematics alone almost unbelievable increase in the understanding of abstract truth has been gained over a period that began with the crude though systematic work of the Egyptians, about 2500 B.C., and extended to include the seventeenth-century research of Newton and Leibnitz, who developed the branch of higher mathematics known as calculus.

Philosophers attribute man's troubles to ignorance; and nearly all philosophers claim that every problem of life can be solved by education.

What is education?

Education means educe, draw forth, cultivate. If one thinks of education as something to be attained by adding knowledge from an exterior source, a quite erroneous meaning is attached to the word. Capacity is the foundation of education, and there can be no education without capacity in the thing to be educated. Intelligence is evidence of a capacity so charged with ideas that merely the right word is all that is required for its expression.

The great need of our schools, both secular and religious, is metaphysical education. By this we mean a system by which our children can get an understanding of themselves as spiritual, mental, and physical beings. We classify the body as the lower, and the Spirit as the higher phases of the mind. The three states of consciousness, Spirit, mind, body, act and react upon one another sympathetically, and an understanding of their relation one to another, of their relative power, and of the manner in which they act, is essential to a thorough education.

We know but little about the formative power of thought, but enough has been discovered to convince metaphysicians that thoughts are things; that they gather about certain centers, and finally crystallize and become visible. Observation and study reveal the need of properly educating our thoughts and our thinking habits.

Man expresses himself in ideas. Ideas make thoughts, and thoughts make planes of consciousness, and, finally, bodies. We think spiritually when we realize the absolute and we think intellectually when we reason and compare. Then we have the body, in which the animal man expresses himself in passion

and appetite. These three states are expressed by all people, everywhere, but they do not all distinguish the differences among them, nor do they sufficiently understand their culture.

The man of sense must be lifted up, "as Moses lifted up the serpent in the wilderness." Whatever our sensations are, they must be set into the spiritual way and they must become part of the great spiritualizing process that the whole human race is passing through today.

The intellectual man, and the spiritual man, and the sense man, in right relation, blend in consciousness. The keynote of man's harmony is touched by the Supermind. We do not always know whether we are functioning spiritually, intellectually, or physically; but we should know, and it is possible for us to know, when we have studied ourselves as mental beings. By the mental, we mean that which is above the material. When we find our places in God Mind, and align ourselves as mental instead of material beings, then the possibilities of mind, and the relations of mind, at once begin to open to us.

This opening of the mind is the result of a broader consciousness of the unity of Spirit, mind, and body. The mere thought about ourselves as part of the universal Mind, brings upon us an inflow of new life, and if this is raised to exaltation, we shall receive a spiritual baptism. This is the beginning of that great change called regeneration, in which the natural man, typified in the Bible as Elijah, also John the Baptist, is transformed into Jesus, the spiritual man.

The desire to be more efficient in every way is in-

nate in man, and the ambition for excellence is divine. "Ye therefore shall be perfect, as your heavenly Father is perfect." It is this inward urge in man for more knowledge, that spurs him into new fields of activity within and without. He has freedom of choice, and in the exercise of this freedom he often makes blunders, because the field of action is so broad. Whatever we think a thing, a sensation, a pain, or an emotion to be, that it seems to us, until we learn the underlying cause from which the appearance arose. Just here is man's most urgent need of education. Our schools teach effects, assuming that they are causes. The natural world and its manifest laws, form the foundation of the lessons of the secular schools. The religious schools dwell chiefly upon the revelation of God to holy men in past ages, and pronounce present day revelations sacrilegious. What we need above all else in our school system, is a teaching that boldly affirms the immanence of God in the world today, and that He can communicate with men here and now more understandingly than He ever did in the past. We are talking much about getting into communication with the people of Mars; would it not be more practical to get into communication with God? The men of Mars are a long way off, while God is close at hand. We have no precedent for planetary acquaintance, but we have oceans of testimonials from those who have talked with God. The Bible is full of records of experiences of this kind, and people today are getting similar results, when they apply the same methods of communication with God which the Bible writers did.

God talked with Solomon in dreams, and people are testifying to revelations from the same source by the same method. Others are getting answers to prayer, and they feel that the answers come from the Father. Others are studying Divine Mind scientifically, and the results give assurance that their source transcends human intelligence and power.

There is a growing demand for religious training in our day schools, and some communities are already instituting every day Sunday schools. Under our present public school system, the spiritual natures of our children receive no training except that of the half hour at Sunday school, once a week. This weekly half hour's training of the spiritual man is offset by five days' training of the intellectual, and yet we are surprised because our children are not interested in religious things. We are rearing a race who are taught only how to get on in the world materially, and the result is a stimulation of the faculties to gain personal ends in surroundings. When the mind is trained exclusively in the methods that will make one successful in the world of affairs, personal selfishness becomes dominant. "Educate men without religion, and you make them but clever devils," said the Duke of Wellington.

Our Bible teaches that the original fall of the race into matter and consequent restricted power, was caused by this very lack of obedience to the higher laws of the guiding Mind, or Lord. The recovery of this lost power of the mind would shortly transform the people of the world. Jesus understood this, and taught in many parables the restoration of the Son of God power in man. He could not

tell the people of His age about the wonders of the fourth dimension, as do our modern scientists, because the philosophers of the first century were not acquainted with the source of heat, light, electricity, magnetism, matter, and so forth, as they are today; so Jesus called the universal ether "the kingdom of the heavens." But He did far more, in a way, than do our modern scientists, because He taught how to control the natural forces through faith, and chided His disciples when they failed to follow Him in His mighty works.

Modern scientists say that all things visible and invisible come out of the kingdom of the fourth dimension, but these scientists do not tell us how to control these elements by mind. Jesus said that the power of faith would give us ability to heal the sick, to cure insanity, to destroy sin, to still the storms, to root up trees, to level mountains, and in many other ways to demonstrate the authority of the superconscious mind in man. Jesus called this latent faculty in man the Christ or the Son of God.

The reason religious teachers do not receive the full gospel of Jesus is that they are beholding man in his intellectual, instead of his spiritual consciousness. The man who is quickened no higher than the intellect has no power to forgive sins. The cleansing of the personal consciousness is the work of the Christ Mind. The culture of this Supermind is not found in the curriculum of theological seminaries. As Paul taught, this attainment is not the result of "works" but of "faith."

Statesmen and politicians urge the separation of religion and the state, because they do not under-

stand the true character or mission of religion. The clergy are responsible for this misconception; they emphasize the saving of the soul, that it may be prepared to dwell happily in heaven after death. This teaching removes religion from its true field of work, which is making people better and happier here and now. As a result of this teaching that the greater rewards of religion will come after death, Christianity has been robbed of the major part of its power as a harmonizer of worldly affairs. Jesus did not promise rewards after death, but on the contrary, emphasized service in this world, as the supreme thing. The mortal thinks leadership is evidence of greatness, but Jesus taught that greatness was attained through service.

The question naturally arises, What kind of religion should be taught in our schools? The answer is, Let our children be taught the primitive Christianity of the New Testament. All theological bias should be eliminated, and the simple lessons of God's presence as the one source of everything, including man's mind and body, should be the dominant note. This would logically lead to an analysis of Spirit, soul, and body, and an incorporation into the lessons of universally accepted discoveries of the different phases of the mind as conscious, subconscious, and superconscious. In the beginning of this innovation, a religious system that would be acceptable to all common schools would hardly be expected. It would develop with application. The one aim should be to make the teaching eminently practical.

Family worship, with mother and father as re-

ligious teachers of their children, should be the very foundation of every home. However, not all parents are equipped to teach religion truthfully. They have nearly all been biased by a future reward doctrine, and their teaching and example would be detrimental. Consequently, there is need of a religious department in every school, in which the fundamental truths of God and existence can be taught scientifically.

DEDICATION

Rowena Cheney

My heart shall be an altar,
  A quiet, restful shrine;
My mind a sanctuary,
  Where thoughts, like candles, shine

To light the outer darkness,
  To keep my faith renewed
And fill the sanctuary
  With peace and quietude.

Oh, may each passing hour
  Bring forth some word, some deed
To manifest His wondrous love,
  Which answers every need.

And from the golden moments,
  Let me weave a grateful prayer,
Rededicating heart and mind
  To His unfailing care.

The Margin of Safety

KATHLEEN W. WELCH

WHEN AN ENGINEER plans a building he does not provide merely for normal stresses. He multiplies his estimates of probable strain by three, six, or even twenty in order to make the structure safe in any contingency. This surplus of strength is called "the margin of safety."

In the human body are safety factors on which we may count in times of emergency. We are told that "the margin of safety in the normal person's blood-sugar and blood-calcium is nearly one hundred per cent," that there are large safety margins in the circulatory and the respiratory systems and that the heart is prepared at any moment to contract twice as rapidly and put forth twice the normal amount of blood per beat and do so against an arterial pressure that may increase as much as forty per cent. There are also marvelous reserve powers in the liver and the pancreas. Within all the human body "there are wonderful provisions for protecting it against attack, liberal margins of structural strength and functional capacity . . . and powers for protection and for healing which are already present within us, and which are ready to start working for us at an instant's notice."

If man has been given the necessary knowledge and intelligence to provide for greater resiliency and strength in material structures and the human body created with its marvelous reserve powers, does it

not seem logical, then, to suppose that in the spiritual realm man has also been endowed by the Creator with unseen and unused reserves of strength, wisdom, and courage?

We are all familiar with stories of persons who have suddenly found a wonderful reserve of strength in emergency; who have overcome seemingly insurmountable odds and handicaps and triumphed in some chosen line of endeavor. They were able to draw upon and use, when most needed, their reserves of energy and courage, their margin of safety. How vitally important, then, is a spiritual margin of reserve! Now, as never before, the world is seething with unrest, with fears and doubts for the future. Many a man and woman has gone down under the strain of present-day living. At such times we need a reserve of strength, of wisdom to help us meet our responsibilities adequately; we need a mental and spiritual margin of safety on which we may depend when "the going gets tough." How do we go about building up this reserve? With the press, radio, and much general conversation filled with fear-laden portents, suspicion of motives, both abroad and in our own national affairs, how can we keep our minds and hearts positive and optimistic, so that we may be able to carry on with everyday living harmoniously and successfully?

Jesus had the margin of spiritual safety, the strength and courage, the inward serenity and spiritual adequacy with which to meet the demands made upon Him, and He showed man how he could have this remedy. "Seek ye first his kingdom, and his righteousness." "Enter into thine inner chamber,

and having shut thy door, pray to thy Father who is in secret." "He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing." Here, then, is the answer to greater love, deeper wisdom, clearer spiritual perception—the spiritual margin of safety. If we are wise enough to follow Jesus' directions, then each day we shall go into the inner chamber of the mind and heart to commune with the Father and realize more clearly His presence and love and power. This is seeking first "his kingdom." At such times the strain of everyday living drops from us, and the tension relaxes, and the tumult subsides. Without such moments, deliberately planned for each day, man's life becomes increasingly wearing, burdens seem to acquire more weight, anxieties and fears accumulate, tensions grow to the breaking point. Jesus could never have carried on His teaching and healing work without periods of quiet meditation and prayer. He knew how absolutely essential they are.

It is good to remember that Jesus did not pray for greater strength and light for Himself alone. He knew that prayer, in order to bring results, must be unselfish, universal; He knew that one must be ready to use the greater understanding, faith, and even the health and prosperity requested, in the Father's service.

And what is the Father's service? We do not need to serve Him in a spectacular way. We cannot all be ministers or chaplains or Truth teachers, but each of us has opportunity every moment of the day either to serve Him or to ignore Him. And what we do with this opportunity depends on our spiritual

preparedness. How do we react when we are taken unawares? How do we rise to an occasion that needs much wisdom and courage, much love and patience and forbearance? Have we, in the more routine days, prepared ourselves mentally and spiritually to face life adequately and constructively?

For an example let us take two women. Each is unexpectedly confronted with what seems to be a tragic occurrence—a son has, unknown to the family, enlisted in the armed forces. One mother promptly goes to pieces, mentally, emotionally, and even physically. Everyone around her is miserable, and gloom rules the household. The other mother rises to the occasion with courage and wisdom. Every day she has been faithfully building up her margin of safety. Immediately she goes to work spiritually, knowing that her son, being a child of God, lives and moves and has his being at all times and in all places in the protecting love and power of God, his heavenly Father. Many times a day she prays for her son's safety, seeing the love of God surrounding him, the life of God flowing through him, the wisdom of God guiding and directing him, the almighty power of God sustaining and protecting him, and the presence of God watching over him. In so doing, she helps and blesses him, gains and holds serenity and peace of mind herself, and is able to carry on her everyday activities and responsibilities harmoniously and capably, thus being a blessing and strength to everyone around her. She prepared herself beforehand, and now, at the time of need, she has her reward in greater courage and wisdom and peace.

For another example, Two businessmen are faced

with the necessity of filing their income-tax returns. One, upon realizing the amount of tax he must pay, is bitter in his denunciation of the tax law, decries politics in general, and is quite sure that not only his own country but the whole world is going to the dogs. His disposition and blood pressure suffer—also his family and friends.

The other man has lived with the truth that the Lord provides. He has been knowing daily that he is a channel through which the unlimited wealth of spiritual substance flows. He also knows that he, being created in the image of God, is governed and sustained by His love and therefore cannot be hurt or impoverished by any man-made law. Having this faith in God's government, in his uninterrupted and ample supply, he is not afraid of any consequences that may come from his cheerful co-operation with the laws of his country. He knows that, unlike worldly prosperity, God's wealth is unlimited, absolutely dependable if he himself is faithful in his co-operation with divine law. This co-operation includes an alert awareness of the presence and power of God at all times, a receptivity to ideas flowing to him from divine intelligence, and service to his fellow men. His built-up margin of safety has rewarded him with peace of mind, sustained good health and mental harmony, and a calm, sane ability to carry on with his work.

Many more examples could be given to show the great rewards attendant upon a faithful, daily building up of one's spiritual awareness. New beauties unfold to us, deeper friendships, more satisfying work, and greater opportunities for loving serv-

ice. We gain an outer poise and a keener spiritual perception. This encourages others to have greater confidence in us and in our ability to help them. We begin to feel much more useful and even necessary to the working out of God's plan here on earth. And always remember this—if, by gaining greater wisdom and strength ourselves, we are able to help even one other person toward a clearer spiritual awareness of the love of God, we have raised by that much the spiritual standard of the whole world. One bad habit overcome, one mistaken thought changed for a true one, one fear replaced by faith helps not only ourselves but all humanity.

Yes, that time spent daily in becoming more aware of God's presence and love has more far-reaching results than we realize; the margin of safety is also our safeguard and the measure of our influence for good. So let us start now—today—building it up faithfully and well. It will be a real friend in need to us, a real friend in need to other troubled ones.

Blessing for Those Who Are Away

The light of God surrounds you; the love of God infolds you; the power of God protects you; the presence of God watches over you; wherever you are God is!

Be Ye Transformed

KATHRYN SANDERS RIEDER

NEARLY EVERYONE has the desire to transform his life. At times all of us sense that we are not living as well as we should. Perhaps we have met someone who makes us feel more capable, more energetic, more useful than ever before and we wonder which is our real self—the one we are accepting as ourself or the one the other person brings out. Actually, we can transform ourself into the better self. Man is but a lump of clay until he is breathed on by the Spirit of God.

"Be ye transformed," we are admonished and we are told how—"by the renewing of your mind." Today we face alarming new conditions, and these conditions change swiftly. But the fact that man has been able to adapt himself to swift change in all fields has been his great hope for better times. The transforming power of Christianity has been seen within our generation in India, where the untouchables from miserable, lowly human beings have been transformed into teachers, preachers, and doctors. It means that between one minute and the next we can stop being a failure and begin being a success.

Consider your daily occupation. Whether your main activity is in the home, in school, in business; whether it is making the best use of retirement and leisure, or the mastery of illness, there is transforming power in the renewing of your mind toward it. It is an elementary action, but basic. It is transforma-

tion by casting out regret and past sorrow, by seizing onto the happiness present in today as well as onto tomorrow's promise. This is constructive thinking, and you can build on it.

We must never believe that we cannot transform our daily activity. The mind is our most important labor-saving and transforming medium. Even world champions are continually breaking their own records. Likewise, the ordinary person can improve his efficiency in his work to a marked degree no matter how capable he is now. It may take study, it may take added training, and it will take effort, but there is nothing theoretical about the possibility of transforming daily activity into more efficient performance, thus leaving more time for other interests.

We all have work to do, we have other persons to help, and above all, we want happiness in living. Some have found work that enables them to help others and they find happiness therein. But frequently this is not the case. Whatever the personal problem, an optimistic, alert, and determined attitude toward transforming ourselves through the power and with the help of God will provide a solution.

Our thoughts and attitudes determine the extent of our happiness. We can and should enjoy the simple things of everyday living—visiting with friends and helping them, feeling gratitude for the simple, but all-important daily blessings that come to us. We must acknowledge the touch of God in our daily lives. Paul said, "I have learned, in whatsoever state I am, therewith to be content." He means that

joyful fellowship with God, whatever the circumstance, is the contented man's reward. He is also saying that happiness is wherever we are, in the kingdom of God, which is within us.

Many persons do not have this feeling of happiness and become their own hardest taskmasters. They criticize themselves unduly and compare themselves unfavorably with others. It is our very best that should concern us. If we are doing our best and know that we are doing our best, then we are succeeding. Of course, we look forward to continued growth, but first we must come to terms with ourselves and take satisfaction in the way we carry out our daily duties.

There are workers in every occupation, business, or profession who take a dignified pride in doing their work, even though it may be a simple task. Indeed, good workers are not too plentiful in any field, and they deserve appreciation. The habit of excellence in small things can be a source of happiness.

A talented music teacher was being complimented by a friend. "Yes," her husband replied with appreciation, "she does everything well. She bakes good cookies, keeps the home attractive, dresses well, and takes an interest in what I am doing." It was easy to see that he valued her small excellences as highly as her outstanding musical ability.

"Be ye transformed by the renewing of your mind" toward the possibilities of today. Many of us have the habit of saying or thinking, "Well, it's just another day." It is not just another day, it is another chance to live according to the best we know,

so that tomorrow will be easier because of the practice we gain today.

No day is really a bad one. A radio announcer told me of receiving an irate letter because he began his program one morning with the words, "Well, it's another wonderful day." A listener wrote in that it was rainy that morning and was a horrible day. How could he say it, anyway, when there was so much misery in the world?

The announcer read this letter on his program and asked his listeners for comments. He received many letters in reply. For hundreds of his listeners that day had been a wonderful day. One man was released from prison that day; for him it was the most wonderful of days. Another man went to the doctor for the results of tests and found that his condition was vastly improved.

Another man wrote of a feud with his neighbor that had lasted for years. Because it was rainy that day, his neighbor's car was stuck in the mud. His family sat inside their house rejoicing at the neighbor's discomfort. Then the neighbor was forced to ask them for help, and they could not well refuse it. They helped him, and the enmity quickly slipped away. It was a wonderful day for them, because peace and good will were restored.

One woman who wanted to develop a higher consciousness accomplished much by listing on a piece of paper the things she wanted to do. Once a week she walked about the house, making a list of tasks to be done. She left the list in the kitchen and found that her family often consulted her list and then took care of a chore or two when they had

a few minutes to spare. Merely knowing what to do when a few leisure minutes present themselves helps to develop our consciousness.

We must make a start some time toward the things we want. Today is the only day we have and it is precious, indeed. We can make our start today—we can begin to draw up our goal. We can begin transforming ourselves today.

When we have decided on a goal that is right for us we begin our transformation most surely by seeking a method to bring about the change we desire. Too often we are content to stand in the background admiring the goal. Many persons may imagine they would like to be a great stage star or concert artist, a great statesman without considering the requirements and the hard work involved in attaining success in these professions. We must be sure that we understand just what responsibilities and sacrifices the attainment of our goal will entail.

We realize that we are to be transformed by the constant renewal of our minds, and we must also be aware of the necessity of being a doer. Merely approving an idea will not carry us to the goal. Every day we see people with all the qualifications for success, but they are not using them. Others whose goals are ambitious ones seem a little pathetic because they appear so ill-equipped to attain them, but they go ahead and are successful anyway. They are doers and they expect to succeed, showing that the possibility of success is often present, though unrecognized. Even to those who do not reach their first goal, often there comes a rewarding idea for a

better one. If we make a resolve with ourselves to do something each day in line with our deepest desires, things begin to happen. We begin to see progress in our lives and we feel new hope. We have the joy of working at the thing we choose, which is in itself a great reward.

"Be ye transformed" by helping others. It is not a happy life that is lived to itself. No matter how few our contacts, it is possible to make the world a little better because we live in it. "Let your light shine before men; that they may see your good works, and glorify your Father who is in heaven." No better way of transformed living has ever been found. It is practical and workable for each day. To be busy with good works is a transformed way of living. A cheerful smile, a kind word, or a compliment is a good way to help others.

Give God the credit for your transformed living even as you ask His help. Do not try to live on a spiritual shoestring of your own sufficiency; too many people are trying this—and failing. We need to read and think about spiritual things, for they give our lives significance. We need prayer and the help it brings. We are but stewards of the wonderful gift of life and all it means, and like stewards, we shall give varying accounts of that gift, but whatever the final account happens to be, the credit belongs to God.

Our hope lies in looking forward and remembering daily, "Be ye transformed by the renewing of your mind," for we know that the reward is beyond all price, that it is the ultimate goal of all our seeking—the joyful fellowship with our Maker.

Find Satisfaction in Humility!

EVA BELL MORRIS

GOD, THE ONE PRESENCE, encompassing all, indwelling in all, and sustaining all is an all-powerful God, yet He inspires humility in us. We are required to go into the deepest of silences in order to recognize His loving, gentle voice, and only those who have developed spiritual vision are able to behold His manifestations everywhere, from the unfurled petals of the spring violet to the brilliantly robed autumn oaks.

In a world of much fanfare the greatest One of all does not come with bands and megaphones to proclaim His power. Yet He is all-powerful. He does not at any time force wisdom upon man, yet because He is all-wisdom, He has given man the ability to partake of that wisdom whenever he desires to do so.

What is your present state of consciousness? Are you, by any chance, a bit overly proud? Have you built walls of pride about your consciousness that are shutting out your good? False pride drives Truth away from you. Or on the other hand are you humble in heart? Humility is a magnet that draws God and Truth into your consciousness. Pride locks the doors through which divine wisdom seeks to enter. Humility throws the doors of the mind wide open and invites knowledge and understanding to flood it with light.

Jesus spoke of humility in this manner: "I thank

thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes." And again He impressed upon His followers the importance of humility when He set a little child in the midst of them and said: "Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child; the same is the greatest in the kingdom of heaven."

Humility is the gentle warmth that emanates from an understanding heart. Humble people attract friends and acquire knowledge. The humble man is quiet and unassuming, reflecting universal love in his words and manner. He carries the consciousness of God's presence with him like a lighted candle and keeps that candle glowing in his mind. He is aware that if it were not for the life of God in him he could not exist. Furthermore, he steadily seeks to absorb more and more of God into his consciousness. Only the realization of God's presence can quench the thirst of the humble man.

A proud man's thoughts are centered on himself and he does not bother to evaluate other persons. The man whose heart is filled with arrogance tries to quench his thirst by puffing himself up and making a loud noise. But his thirst is only intensified until his very life becomes parched for lack of God.

Jesus expressed His humility by repeatedly giving the credit for his marvelous achievements to God. Over and over He said, "I speak not from myself: but the Father abiding in me doeth his works."

It has been said often that man's worst enemy is his own pride. Pride is the unredeemed consciousness that has not yet awakened to and realized the things of Spirit. Man must resurrect this personal consciousness from its prison of selfish will and free it to do the will of God. Because of his pride, man gropes greedily in the material world for satisfaction of his many desires. The I AM man, desiring a God consciousness above all, makes himself more and more receptive to the wisdom of God. He knows that when he has attained oneness with God all lesser desires will be happily satisfied.

Oftentimes, it is fear that causes man to express false pride rather than the mental balance that humility gives. He is not sure of himself. His sense of weakness and limitation makes his mind like a storm-tossed sea. But the one who realizes that he is one with Christ and a potential heir to the Father's kingdom rests in faith. His mind is calm. One who has expanded his consciousness into God awareness is not afraid to be humble. He takes ever-increasing satisfaction in deepening and widening the humility in his mind and heart. He knows that according to the degree of his humility will the Father reveal Himself to him.

The sublime Creator, concealing Himself in invisibility, is the intelligence underlying all thought, the wisdom that lights the dark caverns of ignorance, and the power that motivates the universe. But only those who are humble draw upon the infinite supply of good and manifest it in their lives. The doors of consciousness must be opened wide by humility of spirit in order for the sunbeams of

divine love to illumine minds and dispel the shadows of prejudice and misunderstanding. Pride must be sacrificed on the altar of God seeking. Humility must be enthroned in the temple of consciousness.

False pride is ugly and places a hard, brittle mask over the face. Humility softens the features and radiates an aura of well-being, graciousness, and peace. The self-intoxicated man makes others feel small and inferior. The humble man strengthens and inspires others. The former has shut out love and God. He keeps himself busy boasting about himself in one way or another. The latter is so occupied with doing helpful things for others that he has no time to think about himself.

Humility is a power. Those who recognize it in another feel a little seed burying itself in the soil of their own hearts. This seed is perhaps an unconscious desire to be more like the one who expresses humility. The essence that comes to them from the humble individual vibrates their own heartstrings into greater attunement with Divine Mind. Vaguely they begin to realize that this quality of humility is the basis of self-mastery. The world secretly longs for humility in its leaders and teachers. The world is weary of the noise that entangles the senses.

It is perhaps a strange and wonderful paradox that the humble man is really filled with self-confidence. Why? Because he knows his true identity. He knows that in reality he is a child of God and that, if he is truly receptive, power sufficient for all his needs will flow through him. By letting go of the little self and taking hold of the Christ-self, he changes himself from a pride-inflated personality

to a competent, wisdom-guided individual.

To be humble means to rest in the consciousness of Omnipresence. It means cessation of all efforts to impress the world. How can there possibly be a desire to flaunt the little self when one's mind is filled with infinite peace? When the Christ self begins to take the reins of the mind and express itself freely the little self takes a back seat.

Think of the most humble person you know. I do not mean a person with a subservient attitude or one who is indifferent because of inertia. I mean the one who is truly humble in spirit but alert in mind and heart to learn from God through every channel. How does this person affect you?

The most humble person I know is a little woman who is no longer young in years and who had little formal education. She is very wise in the wisdom of spirit. She instills through her personality an atmosphere of spiritual poise, peace, and understanding. After I have been with her for a few moments I feel that I am being blessed. The words that she speaks in her gentle, self-effacing manner bury themselves in my heart. For months afterward, they recur to my mind, and with each fresh realization of them I feel my consciousness expand into greater awareness of good.

Pride can be channeled. It can be lifted out of the ruts of self-will and self-seeking. It can be set free to become humility in a new God-charted journey. Let us cease our outward striving! Let us bow to the all-knowing One in the silence of our consciousness. Let us speak peace to our material-tossed thoughts and enter the blessed sea of Spirit

consciousness. Let us tear down all pride-erected fences and unbar the doors. Let us expand the consciousness to the very horizons of the mind that infinite love may express itself freely through us as wisdom and peace. Let us try finding satisfaction in humility.

The Need to Pray

I do not know why often, suddenly,
  Someone of whom I had not thought for long
Comes to my mind with strange insistency,
  Unless there is a need, a desperate wrong
That should be righted, and across the day
There comes the urgent need for me to pray.

I would not fail you, friend, and so my prayer
  Lifts heavenward for you, though I do not know
What desperate need is yours, what weight of care
  Bears hard upon you, or what grief or woe.
I take you to the One who has the power
To strengthen you through any troubled hour.

And, friend, if sometime a quick thought of me
  Should come to you unbidden on a day
When I have been long absent, friend, please be
  Assured that I have need of you to pray.
I would not ask for more than one brief word
Uttered in my behalf—it will be heard.

—Grace Noll Crowell

How Would You Change Your Life?

JAMES A. DECKER

HERE IS A GAME that you can play by yourself: Imagine that you have fallen heir to, or otherwise acquired, a large sum of money. Ask yourself what you would do with this great wealth. What would you buy? How would you change your life?

Such a game can mean more to you than any other game you ever played. It can do two things for you: determine what is unsatisfactory in your present way of life and start you toward a new fullness of life.

The extent to which you would change your life if you could is a good measure of what is lacking in your life today—or of what you think is lacking in it. If a large sum of money would lead you to new surroundings, new friends, a new career, you are obviously dissatisfied with your present job, the place where you live, or your associates. If, on the other hand, sudden wealth would mean a larger, fuller measure of the pleasures of life that you already know, then you are probably happy with your present lot and wish only to improve it, as most of us do.

Of course, it is not always money that we need; great wealth in itself will not necessarily make our dreams come true. But it is good for us to know just how our lives "miss the mark"—and even the happiest of us realize and admit that there is al-

ways room for improvement. As one writer puts it, "It is right to be contented with what we have, never with what we are." The Christian's progress toward perfection draws him ever onward and keeps him from a smug feeling of self-satisfaction. We enjoy life, yet we know that there is always something finer in store for us. And often a conscientious self-appraisal is necessary, so that we may keep alive the "divine discontent" that draws us on.

When we know what we lack we begin to know what we want. Once we have realized what is missing, we can determine what is necessary to fill in the blank spaces. The two processes—acknowledging our lack and determining what will supply this lack—are interlocked. That is why this imagining game is of such practical value to us. In showing us what we want to make our lives fuller, it is in itself the first step toward fuller living.

Wanting is a powerful emotion. In the Bible it is called "desire," and the writer of The Proverbs says, "When the desire cometh, it is a tree of life." It is necessary, however, for us to distinguish between wanting and wishing. Wishing is not wanting; wishing is an idle, usually unproductive emotion. Wanting is a strong, active emotion. Doing is part of wanting. If we truly want, we act. Wanting is so powerful that it produces action.

The first step in making our wanting an active thing (after we have recognized that there is a need to be filled) is to acknowledge the source from which the object of our desire will come. That is to say, we turn to God in prayer. We know that whatever we want God can supply—and will, if we express our

wanting properly. Since God is ever conscious of our needs and desires, He does not need to be told what we want, nor does He expect us to beg for anything. The purpose of our prayer is to acknowledge our unity with Him and His all-sufficiency, to create within ourselves a consciousness that will act to manifest what we want.

After we take this first step of affirmative prayer, the other steps follow in natural progression. We do that which we should do. We know instinctively which course to take and what action to initiate. We need not worry about what should be done. When we have "cleared" our minds through prayer and made our human intellect a willing, useful tool for the expression of God's ideas He occupies our minds. He tells us what to do. It is as simple as that.

The technique is not important; it is the wanting that is vital. This is why it is sometimes helpful to let the imagination play with a seemingly frivolous subject such as "What would I do if I were wealthy?" Such imaginative play reminds us of what we want, and when we are reminded we can revaluate our list of wants and decide which are worthy and which are unworthy, and—if we are wise—decide to concentrate on wanting the worthy.

We get what we want. This is a simple, powerful statement and, in truth, a two-edged sword. We get what we want, and because we have been given freedom of will, we are not limited to wanting only what is best for us to have. That is why it is always wise for us to want our highest good rather than a specific outcome in any given situation. We may think that a certain possession or a specific goal will

bring us true happiness, but we do not see all the factors involved. Sometimes our attaining just what we want does not bring us happiness. It may even bring unhappiness. We are not guaranteed happiness with the achievement of our human desires; but God promises us happiness if we are wise enough to leave the form of our good, and the channels through which it comes, to Him. He always knows what is best for us, and if we truly want our highest good, we can have it.

Concentration is an essential element of wanting. Since we attain what we want through the action of a divine force, it is easy to understand the importance of using all of this force. Any force can be dispersed or "spread thin" until it is weak and relatively ineffective. God's force, which we use in getting what we want, has infinite power, but its power in our lives is only as effective as our application of it. We can let the sun's rays shine in through a wide window and raise the temperature of the room a bit, or we can concentrate the rays through a magnifying glass and produce a burning flame. Prayer is the magnifying glass we need for our wants; it enables us to concentrate our desire so that it possesses burning, manifesting power.

An important part of creative wanting is a strong, active faith in the power of our wanting. We must know, and not merely hope, that God is granting that which we want. There are various ways of cultivating such a faith. One of the best ways is that of thanksgiving. When we pray, if we earnestly and sincerely offer thanks for the good that God has given us in the past and for the present manifestation of the

good that we want, the very act of thanksgiving tends to build up and strengthen our faith. To be grateful for present good is to open the door to future good.

Another effective method of developing faith is to act as if that which we desire is already ours. If we believe that living in a new home would make possible more gracious living, we can demonstrate our faith by making a conscious effort to live more graciously right where we are. Many of the benefits that we visualize in some desired situation are actually available to us in our present situation and our making use of those benefits while we continue to want greater good helps to strengthen our faith. Combine a high faith with a strong desire. This is the formula for achievement.

When we really want something and ask God for it we receive what we want. The result is positive, if the desire is strong enough. If what we want fails to come through one channel, it will come through another—but come it will, because we have within ourselves the unlimited power to achieve and obtain.

The secret, if secret there be, lies in acknowledging the divine power of the Christ Mind within us. Every condition that appears in our lives, favorable or otherwise, is a result, direct or indirect, of the power of the Christ Mind. Favorable conditions are the effect of the power of the Christ Mind at work; unfavorable conditions are the effect of mortal mind, which was able to act because we were not actively expressing the Christ power.

The successful life, the full life is one that has been awakened to constant consciousness of Christ.

When we live such a life we can go to Him in perfect confidence for our good. And when we have manifested this good we can go to Him for something still better. He can, and always will, give us something better. He will do whatever we wish to have done, if we abide in God consciousness.

But He is never deceived. He always knows whether we actually want a certain thing, or only think we want it. True desire is a living, creating force that we know because we are aware of its action within us. Each of us can recall his attainment of some particular goal—how his wanting some object or condition seemed to drive every other thought from his mind until, at last, what he desired was achieved.

We have only as much as we have asked God to give us. We will have what we now have, and no more, as long as we do not ask God for more. But we can have more—as much more as our highest aspiration can picture—when we go to Him in positive prayer and ask Him to give us our desires.

I once read a simple explanation, by a metaphysical writer, that proved of lasting worth to me in learning how to achieve what I wanted. Perhaps this writer's conception will be helpful to you, too.

He said, in effect, that man's mind may be thought of as immense streams of force, moving in concentric circles. The outer circles are the conscious, human mentality upon which are impressed the waking thoughts of daily life. Within, at the center of these circling forces, is the superconscious mind, the very core of force, the Christ dwelling in us.

The casual thoughts that we think affect only the

outer circles of the human mind. But when we want something deeply—when our desire is genuine and strong enough—we touch not only the outer circles but the inner core as well. It is at such moments—when desire for our good is strongest within us—that we are in direct contact with God, that we touch Him and bring His power into action in our outer lives.

Most of us touch the inner mind, the Christ Mind, only at intervals when our desire and faith produce a combination strong enough to press through the outer circles of mere human wishing. But it is possible to be in constant touch with the limitless powers of the superconscious mind. The strong mind is the mind that is in such close contact with the Christ Mind that its limitless powers can be felt at any time. Jesus demonstrated the power of such a mind when He performed His mighty works. We can demonstrate wonderful results in our lives when we, too, learn to be at one with the Christ in us.

There is no limit to the good we can claim. But we can claim our good only as we develop our ability to accept and use it. That is why concentration is such an important part of wanting. Mere formless wanting or a vague, haphazard wishing for something—anything—accomplishes little. In any situation, results are accomplished by our concentrating all our wanting on our highest good. Once this good is attained, we proceed to concentrate on another situation, and so on. This is true progress: concentrating the whole of our desire upon continuous advancement. To move forward, we must advance in the present; and if we continue to move forward, we

will reach any goal we may have in view.

How would you change your life? It is up to you!

God Bless This Automobile

This is God's car. God's hand is at the wheel. His wisdom chooses the way, which is the highway of Spirit. Nothing impedes the progress of this motorcar; it neither gives nor receives offense in all its journeyings. God's law of order and right adjustment is manifest in all its mechanism. God's love directs its errands. No fear alarms its occupants; for God's presence blesses them with the spirit of peace.

The driver of this car is an emissary of Spirit. God's wisdom inspires in him alertness, good judgment, and quick decision. God's patience gives him temperance and courtesy. God's love makes him swift in the service of Christ, and slow to respond to destructive impulses. The Spirit of the Lord is upon him and directs him in all his ways.

Fulfilling the Law

MARY L. KUPFERLE

THE WOMAN turned irritably to her friend, a Truth teacher. "Why isn't my prayer for health answered when I believe it is possible for me to be healed through faith and when I am given the promise 'whatsoever ye shall ask in my name, that will I do'?"

The teacher took her friend's hand and replied gently: "Usually, when the outer results we desire are not forthcoming, it is because we have prayed amiss or not fulfilled the law. You will remember the Master told us that 'it is easier for heaven and earth to pass away, than for one tittle [one smallest part] of the law to fall.' You will remember, too, that in giving us the most important commandments He instructed us in how to fulfill this law—through love. Do you feel that you have followed this law and fulfilled, in some part, the requirement of love?"

The woman's eyes widened with understanding, then filled again with puzzlement. "I had not thought of that. But how can I, incapacitated and of no use to anyone, fulfill the law of love?"

"You are of very important use to the Father and you have opportunity to fulfill His law every moment of the day and night. Through prayer for others you can show your love for your neighbor. Through seeing goodness in those around you, through blessing them and speaking kindly and lovingly to everyone you can love your neighbor as

yourself. Through giving thanks to the Father for these opportunities, for the blessings you have already received in the past, through letting Him use you as His channel for love, through thinking of Him more than of your difficulties you are following the great commandment, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.'

The Truth-seeker's voice was quiet and thoughtful as she spoke: "I believe I see now wherein I have fallen short, why I have not progressed as I should. I have been irritable with myself and others rather than loving the good in myself and in those around me. I have rebelled against outer appearances rather than being thankful for the blessings God has already given me. I see that there is a lot to do and that I have a lot to work with right now to prove that I am willing to pray aright and fulfill the law."

As this woman began to use the law of love anew, along with increased faith, she found happiness, and a host of new blessings came into her life. She became less resistant to her physical condition. She grew in awareness of the presence of the Father and the Christ Spirit in others. She became aware of a new capacity to love and to receive love. The more she became concerned with the power of love, the less concerned she became with outer appearances—and the more encouraging they became!

If we are not receiving the good—the health or supply or happiness—we declare we have faith in, it might be helpful for us to watch ourselves to see whether we are fulfilling the commandment to love. How loving are our thoughts? How loving are our

words? How loving are our actions? Are we loving toward our own indwelling Christ self, or do we condemn ourselves for our seeming lack of progress? Are we loving toward those who are able to express greater health, happiness, and abundance than we, or are we envious and bitter because of their good?

If we read again the promises of Jesus as regards healing, we see that in addition to the presence of faith there is the accompanying power of love, which is represented by the Apostle John. Where Jesus went, Peter (faith) followed closely, but so, also, did John (love).

You will notice that in every instance of healing mentioned in the Bible there is the companion power of love in evidence. In the case of those who were able to go before the Master for healing, they were not only filled with faith, but it is indicated that they were filled with a great love for the Son of God. When others came to ask for healing of their loved ones or members of their household the presence of love was there also. They came in love, loving the one for whom they desired healing as well as the Master. They believed, but they also loved and thereby fulfilled the law.

A noted agricultural scientist who has acknowledged God as the great guiding power in his life tells of numerous physical healings he has experienced. He says that one notable factor in each instance has been a "warming of the heart" or feeling of love within his being.

Recently I saw love once again prove its healing power, for the person involved knew little of the Truth teaching, had only an average consciousness

of faith, yet felt a great love for the friend she knew was praying with her. She sustained a serious injury to her arm in a fall, and the doctor's verdict was that the arm was broken and ligaments and muscles torn and strained.

Because of the severeness of the pain, she immediately called upon the friend she loved and asked for her prayers. She dreaded, in particular, the time when the doctor would have to set the limb. Through the bond of love, as the two friends visited together, she found renewed strength and declared that for the first time during the week she had lain in the hospital she felt an unmistakable stirring of life power within her being. When an X-ray picture was taken the next day, it was found that the arm would not have to be set. The doctor was amazed but delighted. He declared that the arm had healed itself. Although it needed a period of rest and then exercise, there was nothing more he needed to do for her arm.

During the next few weeks so many blessings came to the patient that they seemed miraculous to her. A loved one she had not seen for many months came to help her during her recovery; a troublesome cough of long standing disappeared; and the complete healing of her arm was manifested within one third of the time the doctor had predicted. Throughout this entire time the foremost feeling within herself and for those about her was one of love—love for her friend and the prayers her friend offered for her sake; love for the kindness of the doctors and nurses; love for her family and dear ones; love for everyone—love strengthened by grati-

tude because of her many blessings. Her understanding of God's law was minute, but her love for His goodness was overwhelming; thus, she fulfilled the Master's two great commandments without even being aware of it!

Again we see the importance of love, regardless of how small or great our understanding of the Truth teachings or our degree of faith. We see the importance of love as an accompaniment to our own healing or the healing of a loved one. When love is supreme faith is increased, and our bond of oneness with the Father is bound to become outwardly manifested in many blessings.

Do not feel, dear friend, that fulfillment of the law is too difficult for you. Although it requires discipline, watching your thoughts, words, and actions, it is a simple and joyous activity. There was no more joyous person in the world than the Master Himself, and He was the epitome of love itself in expression. You can be just as loving as He and just as filled with wholeness and vitality.

Love does, indeed, warm the heart. It warms, eases, restores, and renews every cell and organ, adjusts every function in divine order, and fills the whole being with joy, peace, and well-being. Every smile we give to another warms our hearts; every kind word or act contributes toward setting into action a mighty power and spiritual force within our being. The effect is miraculous, yet simple and natural, because it is according to God's law.

Listen once more to the command He gives us! "And . . . a lawyer, asked him a question, trying him: Teacher, which is the great commandment in the

law? And he said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like *unto it* is this, Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth."

The words could be no plainer; the direction could be no clearer. If ye will but heed and listen and go forward in love, we shall see that fulfillment of the law of love means fulfillment of every dream, every highest aspiration, every finest desire! It is, in truth, the healing power within our minds, bodies, and affairs!

Thy Will Be Done

Irene Stanley

Thy will be done in me this day,
Our Father, even as in One
Who taught His followers to say,
"Thy will be done."

Not hopelessly, as though to shun
Henceforth all joy beneath the sun,
But thankfully teach me to pray—

Aware of guidance all the way,
Enrichment, courage, strength to run
The course—with all the words convey,
"Thy will be done."

"All Things Whatsoever"

L. STEVENS HATFIELD

Lord, teach us to pray.

PRAYER, LIKE a mighty dynamo, generates and speeds the light, life, love, and power of God through all the world. In the prayers of Jesus was infinite power that healed the sick, fed the hungry, and released those who were in bondage. Permeating His every prayer was an unfailing love that has endured unto this day to bless, help, and prosper all people everywhere.

In its highest sense, prayer is the state of being constantly attuned to God and His good. When you pray with faith and thanksgiving God answers you promptly and wisely. When you have faith and confidence in Him He answers your prayer by giving you more than you ever dared hope for.

"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."

All of us feel the need of turning to God when there is an imbalance in our lives, but we deny ourselves much by not going to Him when our hearts are light and our minds are at peace. It is at times when we are unburdened and joyous that prayer can be a heart-warming experience. It is our prayer of thanksgiving when all is well that increases our capacity to assimilate the Truth of God, which will sustain us in faith and assurance through times when our hearts may be heavy.

Prayer is the means by which we bring ourselves into harmony with God and establish order in our lives and affairs. Prayer does not change God, for He is the law under which we live. But prayer does change us. It opens our consciousness so that we can accept all the good that is already prepared and waiting for us. In the moment when we are aware of any single attribute of God's life, faith, love, understanding, or power, our prayer is answered. When we touch God's consciousness at any point we realize our oneness with Him, and it is this realization, this oneness, that gives the blessing in the form of the thing we desire.

Prayer is a mental attitude in which we consciously realize our oneness with God and in which we realize His presence as manifested in all the tangible, visible evidence of the good that surrounds us. It is our consciousness of perfect identification with Spirit within us. Through the power of prayer we rise to the realization of the majesty and grandeur of our divine sonship.

When you pray do not try to force God to do something for you, do not try to acquaint Him with something that He already knows. Prayer is the means you have of assuring yourself that all is well, even when outer appearances seem to indicate the contrary. When you draw near to God in prayer you know no separation from the blessings that are His will for you. As you open your mind and heart to Him, you find all that you need to make life happy, free, and successful.

Paul said, "Pray without ceasing." Not once in a while, not once a week or once a day, not just in

time of stress and anxiety and sorrow but "without ceasing." Every prayer that the human heart can offer, God can and does answer. Jesus always thanked the Father for the answer to His prayer before it became manifest and He did mighty works. If we pray sincerely and let our prayer be accompanied by a song of praise and thanksgiving, we can do mighty works.

Through prayer the things of Spirit are woven into the fabric of human life. When you understand that through His Spirit within, you are as all-powerful and unlimited as God, you become like that with which you identify yourself. As you continually reach upward, you become that to which you aspire.

An answer to prayer, though it may seem to be miraculous, is not a miracle. It is the logical conclusion of a definite agreement between yourself and God. God is forever giving you all that He has and is. Your part is to make yourself receptive to the good that He bestows, to learn to recognize His answer.

Only when you allow yourself to believe that you are separated from Him and His good can negation appear in your life. But you cannot obtain lasting results by praying for a few minutes now and then, and going about your affairs thinking about the negative condition that seems to be present. You must learn to abide in the spirit of prayer, praise, and thanksgiving by realizing momently that God is always at hand to fulfill your every need. You can always trust Him to do His part when you do yours. Your prayer is answered, your good is revealed when you make yourself, your thought, your very being

one with Him. When you have prayed for and affirmed something that you need or desire, give thanks immediately that it is already yours, as it surely is in Spirit.

Prayer fits into any life. Through it you have access at any time and in any place to God, the source of all your good. You should never seek in your prayer to change God's will toward you, but rather ask that your mind and heart become receptive to His will. Only as you permit His will to find free and complete expression through your mind, body, and outer world can you know the full measure of that peace, happiness, and wholeness which is your divine heritage.

Prayer helps you to develop love, joy, faith, harmony, and all the positive qualities and elements that draw only good to you. As you turn your thought away from things of the outer and look within to your own indwelling Christ, you are filled with a consciousness of peace and you realize that persons and things in your outer environment cannot annoy or agitate you. When you become conscious of God's will for you and are willing to obey His command, your mind, body, and affairs express only good. When you pray with Jesus, "Not as I will, but as thou wilt," you tune in to the will of God and you are lifted above all bondage to personal desire and personal will.

No prayer is unavailing when it is offered in unselfishness, when it is unfaltering and steadfast. Think about this when you pray, and if outside conditions or persons seem to be failing you in any way, begin to open your mind and heart to a fuller realization

of God as your instant and everlasting good.

Living in a state of constant prayer, you are free from the disquiet, restlessness, unhappiness, and inharmony of the world. Through prayer you enter into the realization of Truth and its visible manifestation in your life. Praise and bless the life of God in your body every time you think of yourself. Rejoice and give thanks that the Christ consciousness of perfection is unfolding in you. Have faith in your own divinity.

Regardless of where you are or what your circumstances may be, you can abide in a continual state of prayer. No person, no condition, no situation can keep you from turning in thought to God. In the high consciousness of true prayer no belief in separation can keep you from identifying yourself with Him and His infinite good. You can maintain yourself in a constant state of prayer by drawing nearer and nearer to Him in the consciousness that "I and the Father are one."

People often say that they do not have time to pray, that their day is so full of various activities that there never is a time when they can be alone for even a few moments of quiet meditation. No time for God! No matter how busy you may seem to be, no matter how crowded your day, you can find time for God. You can turn to Him in thought. You can lift up your heart to Him in praise and thanksgiving. As you enter into His presence, you will be refreshed and filled with new inspiration, new ideas, new enthusiasm, new strength to press forward toward your goal of perfection. Expect the good you pray for, give thanks for it, and you will receive it.

True prayer affirms the blessing sought and never thinks of God as denying His good. It is through communion with Him that you are unified with His wisdom, love, order, joy, and abundance. Pray in the knowledge that whatever good you need is yours now. Pray, knowing that you are in possession of your blessing.

You are of great importance to God. He needs your willing hands, your stout heart, your active mind to work for Him, to minister in His name to those who are unhappy, oppressed, or sorrowing. God does not speak in words that are audible to your physical ears; He communes with you by means of ideas, and you must be continually on the alert to receive and lay hold of these ideas and then go forth and use them.

When you commune with God you are in a state of constant prayer. You need not beseech or beg Him for what you desire. You need not ask or invite Him to show Himself to you or manifest Himself as the good you need. You simply become receptive to His Presence and feel Him expressing Himself in you. Still every outer activity and lift your thoughts above negative things. Give yourself wholly to Him in silent, reverent prayer. From His presence within you will receive inspiration and illumination, all that you need to enable you to master every situation and to meet life serenely, confidently, and victoriously. Your mind and heart will be refreshed, renewed, and cleansed. The benediction of His great love and peace will surround, infold, protect, and bless you. Pray spontaneously, lovingly, joyously with a positive conviction that it

will be effective and that God is willing for you to have whatsoever you desire. Then give thanks that your prayer has already been answered.

When you abide in His presence and know that momently He is directing you to your highest good you know that in whatever capacity you are called to serve He is with you as your helper and friend. Whatever the task He chooses for you to do, He knows that you can do it perfectly.

The prayer that recognizes your unity with God is true prayer. Only the prayer that admits no belief in adversity or limitation can reach Him. Through prayer you increase your awareness of oneness with Him. As you pray He reveals Himself to you. Turning to Him, you are upheld by divine power and assured of being divinely guided in paths of light and joy.

"Call unto me, and I will answer thee."

"Rejoice always; pray without ceasing; in everything give thanks: for this is the will of God in Christ Jesus to you-ward."

Change of Address

When you ask us to CHANGE YOUR ADDRESS, please give your former address. Be sure to state which of our six magazines you are receiving. This will assist us very much, and also assure you that your address will be changed on all lists affected. Please inform us before you move if possible.

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

Illumination: I am radiant with the glory of the risen Christ.

Prosperity: The risen Christ has set me free from financial limitation, and I am prospered and blessed.

Healing: The risen Christ has set me free from physical limitation, and I am quickened and healed, mind, body, and soul.

INSTRUCTIONS: One who demonstrates by the power of the word should become familiar with the inner meaning of all words and use those that appeal to him as possessing the greatest redeeming potency. Jesus promised that He would unite with the Holy Spirit in helping those who call upon Him. Unity counselors have found that this promise is fulfilled when they concentrate in prayer and positive affirmation on the presence of the Holy Spirit and the Christ. A new and strong contact is felt with Spirit, as if it were a mighty battery, when the name the risen Christ is spoken silently or audibly; then the ethers quicken with the name and shower spiritual illumination, prosperity, and healing upon both patient and counselor.

Christ, the true light that lights every man coming into the world is, and ever has been, in man. Even the outer man came into existence through it. This is "Christ in you, the hope of glory."

The Christ always goes into the secret place by Himself in order to hold for greater strength and illumination, and when He attains these qualities, He comes out and demonstrates what He has received from the Father. Our thoughts get panicky and don't understand, and each time the Christ withdraws in order to receive new inspiration from God they are sorrowful; but when He comes forth equipped with greater power and inspiration, their sorrow is turned into joy. Ultimately they will come into the light of Truth and understand what the indwelling Christ is demonstrating when He goes deep into that inner stillness to renew His strength. The outworking of this law of growth is also true in the case of the individual who is to "put on Christ."

Let us believe in ourselves and our neighbors. Let us believe in the good. We are letting "Christ be formed" in us when we constantly abide in Divine Mind and daily meditate on words of Truth, and thus square our lives by Truth principles.

As we continue to unify ourselves with the Highest in prayer, we radiate more and more of the light and substance and life of God, and form about us an aura of the radiant thought substance of Spirit.

Bearing in mind that illumination is produced by mental action based on the Truth within, affirm:

I am radiant with the glory of the risen Christ.

That God possesses you is a true idea which acts as a doorway through which you enter different phases of His nature. Support and supply are the sustaining qualities of God which are called Substance. Intrinsically, substance is an element so fine that physical senses cannot comprehend it. It is spiritual presence, the base of air, of minerals, of water, of plants, of animals. But for it there would not be, could not be, a physical universe. You are a constant user of this fine essential substance.

Teach your conscious mind to increase your apprehension and use of substance, because plentiful substance means a plentiful presence of God's sustaining qualities. Christ is the supreme, faultless, distributor of substance. In Him you have both consciousness and experience that all the substance you wish, all you will use, awaits your appropriation.

In Christ you have the wisdom to develop substance into those conditions which are holy prosperity. In Christ you are the very substance of support and supply, and the substance takes instant form for you as it sensitively responds to your slightest wish toward it.

Think much about prosperity, industry, and efficiency. Fill your mind to overflowing with thoughts of success. Affirm that the fullness of all good belongs to you by divine right. To this add a feeling of happiness and joy and you have the recipe for abundant and lasting prosperity.

The risen Christ has set me free from financial limitation, and I am prospered and blessed.

God is not a mighty monarch towering above man and the universe or a great creative force billions of miles distant in the heavens. On the contrary God is the little thought, the "still small voice" at the center of the soul.

God is the perfect mind resting eternally in my heart. When I rest in God I become one minded, and my thoughts flow forth in order and harmony, which is manifesting as life, and strength, and peace.

The mind of the Spirit is becoming more and more quickened in me, and is doing its perfect work in me as it did in Jesus. I swing my faith into action by simply believing that I have the mind of the risen Christ, and that I am healed through and through.

The first coming of Christ within me was the receiving of Truth into the conscious mind. The second coming of Christ is the constant awakening and the regeneration of the subconscious mind through the superconscious or Christ Mind. I am born anew, and am awakening to a greater consciousness of my unity with the one universal Spirit.

My identity is in Spirit omnipotent, and I am increasing mightily in courage, fearlessness and power. I know my birthright in God-Mind and I now boldly assert and decree my freedom from every ill of mind or body.

Life and peace flow through my mind, and I thank Thee Father, that I am one with Thee.

The risen Christ has set me free from physical limitations, and I am quickened and healed, mind, body, and soul.

Prayer-Time Decisions

ANNIE S. GREENWOOD

WE RECEIVE our greatest good when we let God make our decisions. His all-wisdom and all-power bring us greater blessings than any we might specifically decide on for ourselves. Daily we think of a number of demonstrations we would like to make, but we are not sufficiently wise to be sure that any one of them is absolutely the best for us. Still, we know that we must use our God-given power of choice, definitely asking for, giving thanks for, declaring and asserting that certain conditions, things, accomplishments, or developments be made manifest in our lives. To choose is our high privilege; to choose wisely is often beyond our ability. We need a clear-cut, intelligent, workable faith if our prayers are to be answered, and this requires that we choose some desired objective, which means of course, that we must make a decision.

How, then, shall we pray aright?

The answer is, Let God make the decisions. This is the safe, sure, Christlike way. This is the "Thy will be done" way.

Usually we know what we want, but we do not know all that our desire implies or of what its fulfillment consists. Under the stress of daily aims, requirements, activities, needs, and seemingly wholesome desires, we are constantly aware of definite objectives that seem to be imperative.

It is at prayer time that we plant these desires, hopes, and longings in the great God-Mind, thus starting them toward manifestation. The faith and joyous anticipation with which we do our work, the heart filled with gratitude, are important parts of our prayer life. A joyous, thankful state of mind should always be cultivated; nevertheless, special attention must be placed on a specific and regularly kept devotional hour. There are several uses to which we may put this particular time, which vary according to our habits of worship. These habits differ widely among all persons, whose background, temperament, training, experience, religious doctrine, and spiritual development naturally influence them.

For some—probably for all of us at times—it is a period of simple supplication, of asking God for what we want. In thousands of cases such prayers are the passionate appeal of our inmost longings. They rise from our hearts to the heart of God. If backed by faith, they receive response—though not necessarily the exact thing or condition asked.

With other persons, or the same persons on other occasions, the time is spent in deep, reverent, loving contemplation of God and of His wondrous loving care. The individual yearns more fully to understand, to follow, to trust, and to grow in a consciousness of himself as a child of the Father. Meditation is one of the most satisfying ways of spending the devotional period. Meditation should precede and form a part of all worship; it is through meditation that we are prepared to talk with God.

No doubt we all frequently use the prayer time in giving thanks for the blessings we enjoy. We fol-

low the instruction of the Psalmist,

"Enter into his gates with thanksgiving,
And into his courts with praise:
Give thanks unto him, and bless his name."

This, too, is an inspiring experience for those who are wise enough to turn their thoughts Godward for such purpose. It leaves behind all personal pleading and is true worship of God.

Some persons—probably all of us at times—feel the necessity of casting out thoughts of negation, consigning into nothingness conditions we deplore and from which we want to be freed. We vehemently demand the departure of what is wrong and affirm the manifestation of good. Some do not approve the process of denial and affirmation, claiming that it focuses the attention on negation and thus increases awareness of it. Others highly recommend it.

Often we use the prayer period for speaking forth the desired good for ourselves, for our loved ones, and for the entire world. We affirm health, happiness, protection, supply, and spiritual growth. Even if doubt and anxiety disturb the beginning of the hour, we continue to make these affirmations until we have lifted the mind to serene trust in the right outcome. It is our opportunity for declaring and affirming the desired results. As authority for such privilege we remember the words from The Book of Job: "Thou shalt also decree a thing, and it shall be established unto thee."

There are times when we find it particularly helpful to repeat statements of encouragement, reassurance, and belief, which uplift and develop an

attitude of perfect reliance on God. We become serene, trustful, and filled with peace, knowing that all is well. Filling the prayer time with Truth statements makes every moment wondrously blessed through the prayer of affirmations.

According to the nature of the person and the particular condition and need to be met, each method, or a combination of several, has its place in the Truth student's spiritual growth. Let us not belittle any of them. There is, however, a goal that all of us are seeking in our prayer time—it is what we may call realization.

Webster says to realize is "to conceive vividly as real." This approaches the metaphysical understanding of realization possibly more nearly than the dictionary maker was aware. Spiritual realization is the result of a process that is both mental and emotional. When we let go of special techniques, sidetrack specific desires, and release ourselves to a consciousness of at-oneness with our Source we attain realization. Resting in the harmony that comes from such awareness, we reach a state of supreme bliss that lifts us far above the gratification that might come from the fulfillment of any lesser desire. Reverently, triumphantly, and yet with true humility, we can say with Jesus, "I and the Father are one."

The types of prayer we use fade into insignificance when we have attained the ecstasy of realization. As we relax in sheer and perfect tranquillity, our minds are renewed and our bodies strengthened.

But never are we wise enough to know exactly what is best for us; yet we are called upon to make a decision. This is our high opportunity. Now, using

the selective power with which we are endowed, we definitely decide that our choice shall be the solution the Father wants us to have—the special position best for ourselves and others, but perhaps not the one we have in mind; the adjustment that is perfect for everyone concerned, not merely for ourselves; the location in which we shall make the greatest spiritual contribution, not merely the place that appears most advantageous to us; the personal companionship that will most truly and mutually strengthen and inspire us, but that may not be the particular individual on whom our heart is set.

In short, we are now definitely and purposefully knowing that God will make the decision for us. We can do this only when we have reached that state of realization which enables us to take conscious control of the God power within to the end that we commit ourselves unreservedly to its management of our affairs.

In so doing we have not ignored our own power of choice; instead, we have used it to its highest purpose.

What about the specific thing or condition we hope for? What about the solution to that problem which demands attention? How shall our pressing material need be met? Are our highest and most worthy objectives to be obscured, regardless of our longings for achievement?

No! They are now safely assured of that manifestation which God knows is the perfect one. How do we know? Because Jesus has specifically told us so: "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." Our

realization of perfect unity of purpose with the Father has come because we put first things first; secondary results automatically become ours. We are letting God do the deciding; consequently, we are safeguarding ourselves from mistakes of judgment, wrong asking, or faulty choice or procedure.

Now we are freed from all those restrictions that held us back from receiving our good. We have chosen that "one thing . . . needful," and it brings with it these lesser things or conditions to which, mistakenly, we had been giving undue thought and anxiety. All types of prayer are good; Their goal is to take us to that supreme height where we are content to let the Father do the choosing.

Let us train ourselves to be still, so that through the attainment of realization as the result of prayer we may release ourselves to perfect spiritual development and Christlike growth.

How to Write, Telephone, or Telegraph to Unity:

1. To write, address Unity at *Lee's Summit, Missouri,* for prompt delivery.
2. To telephone long-distance or to telegraph, give Unity's address as *Kansas City, Missouri* (where 24-hour service direct to Unity headquarters is maintained), and Unity's telephone number: Baltimore 4720.

Unity School of Christianity
Lee's Summit, Missouri
(20 miles southeast of downtown Kansas City, Missouri)

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 9, March 1, 1953

UNITY SUBJECT—*The Recognition and Application of Truth.*

INTERNATIONAL SUBJECT—*Love Warns and Pleads.* —Matt. 23:1-12, 37-39.

1. Then spake Jesus to the multitudes and to his disciples,
2. Saying, The scribes and the Pharisees sit on Moses' seat:
3. All things therefore whatsoever they bid you, *these* do and observe: but do not ye after their works; for they say, and do not.
4. Yea, they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with their finger.
5. But all their works they do to be seen of men: for they make broad their phylacteries, and enlarge the borders *of their garments,*
6. And love the chief place at feasts, and the chief seats in the synagogues,
7. And the salutations in the marketplaces, and to be called of men, Rabbi.
8. But be not ye called Rabbi: for one is your teacher, and all ye are brethren.
9. And call no man your father on the earth: for one

is your Father, *even* he who is in heaven.

10. Neither be ye called masters: for one is your master, *even* the Christ.

11. But he that is greatest among you shall be your servant.

12. And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted.

37. O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

38. Behold, your house is left unto you desolate.

39. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

GOLDEN TEXT—*Whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted.*—Matt. 23:12.

SILENT PRAYER—*I will to know the Truth that sets me free from affectation and insincerity.*

The religious instinct has two legitimate avenues of expression. The first avenue to life leads us through the doorway to the hidden closet—the mind—where we commune with God in silent prayer. The second avenue leads us to the world of social contacts, where we find opportunity to serve our fellow men. The second avenue is the subject of today's lesson.

It is easy enough for the Truth-seeker to be sincere when he stands alone in the presence of God. The way is straight and narrow and the right-of-way fences (his thoughts as an individual in relation to his Creator) are stoutly built and well kept.

The truth of our relation to our Creator, of the

divine nature implanted in us through the medium of the creative instinct is inescapable. We cannot help but recognize the Father in us, nor can we, as the outstanding creatures in His creation, fail to recognize our presence in the Father. It is in our relations with our neighbors that our sincerity and our grasp of Truth meet their most rigid tests.

Christian society is an example of democracy in action. Each of us who tries to express the Christ follows in mind and heart the ideal of the perfect life, which is an act of will and an act of faith. However, the degree and manner of our success is conditioned by our understanding of what constitutes the perfect life. Our interpretation is an act not of will or of faith but of understanding. When our understanding is imperfectly developed, our idea of the perfect life is, of course, faulty. If the idea reaches us through the medium of personal self-consciousness, we interpret it in terms of self-importance and self-aggrandizement. Jesus warned us against such a state of mind. "Be not ye called Rabbi." To be ambitious for pre-eminence even in service is to miss the ideal of service. Such terms as "Reverend," "Very Reverend," "Right Reverend," "Most Reverend," "Doctor," and "Your Worship" are in the same class as "Rabbi." Jesus said, "All ye are brethren"—all of us are on an equal footing. "One is your teacher"—all of us are students under the Christ tutelage.

In following Truth we obey the principles that have been proved to apply to it, just as the scientist obeys the laws governing the branch of science in which he is interested. The scribes and the Pharisees

were versed in the law of Moses. They were authorities on the law and taught it in every synagogue. It was right and safe for the people to obey the law, but their responsibility to obey what the teachers taught did not include the example set by the teachers. "Do as I say; don't do as I do," is an acknowledgment of failure to live the perfect life. It reveals failure of effort as well as failure of achievement. If we heed the warning of Jesus, we avoid doing the things that reveal the dominance of the personal consciousness. Outer trappings may capitalize the social aspect of our faith, but we need to keep in mind the principles of Truth rather than the personality of those through whom Truth is presented. We expect to know people by their fruits, but we need to center our attention on producing the right fruits ourselves rather than on gathering the fruits produced by others. We should not even view the fruits of others with a critical eye. As we express sincerity in our thinking, we come to recognize it in others. Paul the Pharisee became such a sincere Christian that he said, "The things which ye both learned and received and heard and saw in me, these things do: and the God of peace shall be with you." And his works stand as a true expression of his faith.

Peace can be realized only when there is a sincere desire for Truth in our hearts. When preconceived theories cause us to be hostile to Truth, which results in our inability to recognize it, we have no hope of peace until we turn in humility and sincere desire to find the true way of life and to recognize the Christ. Jerusalem ("peace") is left desolate

and knows no peace until He who comes in the name of the Lord (the Christ) is proclaimed and received.

QUESTIONS

1. What two avenues of the religious instinct do we recognize?
2. What is the easiest way to Truth and sincerity in the individual life?
3. How do we recognize God in us and ourselves in God?
4. Is it easier to follow principles of conduct or personal opinions?
5. How can true peace of mind be realized and maintained?

Lesson 10, March 8, 1953

UNITY SUBJECT—*Expectancy.*

INTERNATIONAL SUBJECT—*Living on the Alert.* —Matt. 25:1-13.

1. Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom.
2. And five of them were foolish, and five were wise.
3. For the foolish, when they took their lamps, took no oil with them:
4. But the wise took oil in their vessels with their lamps.
5. Now while the bridegroom tarried, they all slumbered and slept.
6. But at midnight there is a cry, Behold, the bridegroom! Come ye forth to meet him.
7. Then all those virgins arose, and trimmed their lamps.
8. And the foolish said unto the wise, Give us of your oil; for our lamps are going out.
9. But the wise answered, saying, Peradventure there

will not be enough for us and you: go ye rather to them that sell, and buy for yourselves.

10. And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast: and the door was shut.

11. Afterward came also the other virgins, saying, Lord, Lord, open to us.

12. But he answered and said, Verily I say unto you, I know you not.

13. Watch therefore, for ye know not the day nor the hour.

GOLDEN TEXT—*Watch ye, stand fast in the faith, quit you like men, be strong.*—I Cor. 16:13.

SILENT PRAYER—*My soul waits in silence for God only; for my expectation is from Him.*

To be in a state of expectancy is to be on the alert, with a lively interest in what is to come about in the not too distant future. Whether our expectation is realized soon or later, it is the part of wisdom to maintain the attitude of mind and soul described in the Golden Text chosen for this lesson. Be on the alert ("Watch ye"); maintain a belief that Truth is unfailing ("Stand fast in the faith"); acquit yourself as mature-minded persons ("Quit you like men"); have the strength of your convictions ("Be strong").

The senses, whatever their origin, are the avenues that allow us to know the world in which we live and to enter into its life as well as to contribute our part to it. Whether we, as Truth students, believe that we are in life for a divine purpose or, as fatalists, believe that we are here as a mere accident of no importance, we need intelligence (light) to

find our way about. Not only do we need to see the meaning of life, but we need also to give expression to the meaning that we discern. The enlightened senses (the five wise virgins) are ready to go in with the bridegroom (the Christ) to the marriage feast. The unenlightened or merely physical senses (the five foolish virgins) are shut out from the feast. They have no part in the substance of Truth.

Until the senses are transformed, we cannot be transformed, for it is through the senses that our awareness is heightened and that we become capable of co-ordinating body, soul, and spirit. The oil, which gives off light in burning, represents desire for understanding and the zeal to use this understanding when it is gained. Those who have no capacity for wonder, no desire to know or understand the mysteries of life, no call to resolve the mysteries by probing to the depths of Truth and bringing them into the light of either science or intuition are the foolish virgins who have failed to take the necessary supply of oil with them. They lack the forethought to provide themselves with extra supplies of zeal and deep spiritual feeling to tide them over an unexpected wait. Through patience we possess our souls and continue to expect what we had the original faith to expect. Those who lose faith and hope and cease to expect anything, because they have waited long for the fruition of their hopes, should remember that growth is a gradual process and that we may enter the kingdom of heaven or the Christ consciousness so gradually that we are unaware of what is taking place. "The hus-

bandman waiteth for the precious fruit of the earth, being patient over it." A person sometimes must wait to develop fully his faith, humility, charity, and good works, which are so essential to the sincerity and earnestness of the Christ life. It is worth waiting for to realize the depth of meaning of the Christ life and to have the willingness to stand fast in order to achieve or attain it. This is an attainment that Jesus teaches in this parable of the wise and foolish virgins.

The sense of sight is really mental; we acknowledge understanding of a problem that has just been explained to us by saying, "I see." We should expect to "see" more and more clearly, ever working toward the greater understanding that study, prayer, meditation, and observation give. Hearing is also mental. Although we may hear a word a hundred times with the physical ear, we do not really understand or "hear" it in any lasting sense until its full meaning dawns on us. Feeling is a matter of emotional response rather than of physical response to external stimuli. Transmuted to the domain of Spirit, feeling becomes sympathy—the faculty of projecting a part of ourselves into the lives and interests of others and of responding to them. Feeling enables us to put ourselves in the place of another and to act according to the fuller understanding thus gained. Spiritually interpreted, feeling is a creative power the limits of which have never yet been completly defined. Its highest expression is love, which is our nearest approach, through the third sense, to God.

The other senses, likewise, have their transmuted expressions. Taste becomes the power of discern-

ing and appreciating beauty, order, proportion. The physical enjoyment of food becomes the savor of beauty or aesthetic delight. The sense of smell becomes an intuitive recognition of values.

He who is spiritually quickened thus experiences a wider awakening of all his senses and finds in himself the fulfillment of Isaiah's prophecy, "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall sing; for in the wilderness shall waters break out, and streams in the desert."

QUESTIONS

1. Is a state of expectancy a legitimate part of faith in God?
2. What do the virgins in the parable of the wise and foolish virgins represent?
3. What is the light that the wise virgins supply?
4. What is signified by the bridegroom's tarrying until midnight?
5. How are the senses transformed from physical to spiritual functions, and what is the "oil" that gives light?

Lesson 11, March 15, 1953

UNITY SUBJECT—*The Dividing Line.*

INTERNATIONAL SUBJECT—*Accountable to God.*
—Matt. 25:31-46.

31. But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory:

32. And before him shall be gathered all the nations: and he shall separate them from another, as the shepherd separateth the sheep from the goats;

33. And he shall set the sheep on his right hand, but the goats on the left.

34. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35. For I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in;

36. Naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.

37. Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink?

38. And when saw we thee a stranger, and took thee in? or naked, and clothed thee?

39. And when saw we thee sick, or in prison, and came unto thee?

40. And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, *even* these least, ye did it unto me.

41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels:

42. For I was hungry, and ye did not give me to eat; I was thirsty, and ye gave me no drink;

43. I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not.

44. Then shall they also answer, saying, Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45. Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me.

46. And these shall go away into eternal punishment: but the righteous into eternal life.

GOLDEN TEXT—*Verily I say unto you, Inasmuch as ye did it unto one of these my brethren,* even

these least, ye did it unto me.—Matt. 25:40.

SILENT PRAYER—*My will is to enter into the life of Christ and to see the Christ in others.*

The Son of God is Christ, the divine-idea man. The Son of man is Adam, the expression of the Lord God. This expression can be perfected only by constant practice in right thought, feeling, and conduct. Perfection is attained when the Son of man sits "on the throne of his glory." He then rules as a king—a king of compassion—rather than being ruled by his own subconsciousness.

There is an innate goodness that is an almost unconscious possession of him who displays it. This goodness is the direct opposite of conscious self-justification. By goodness is here meant taking thought first for others and only secondly taking thought for ourselves. When this divine order is not inborn, it can be established in the character by consciously and habitually recognizing the whole (the entire body of society) rather than the part (the personal self) as having chief claim to our thought. The one who on every occasion thinks first of himself, who feels interested only in what affects his own well-being, and who does only the things that add to his own pleasure or profit is using poor judgment; he is creating a condition that he will someday be called upon to justify, and self-justification is, at best, an excuse for failure to measure up to an ideal. "Justice is a reciprocal proportion," according to the Pythagorean theory.

When the light of divine understanding shines in consciousness its glory quickens the discriminating

faculty. Absolute truth is the standard by which the one so quickened lives; and all motives, thoughts, and acts that are not in accord with it are denied, while those that are in harmony with it are affirmed. Thus, the sheep are separated from the goats.

As the most harmless and innocent of all animals, the sheep is representative of the natural life that flows into our consciousness from Spirit. This life is pure, innocent, and guileless; while the goat symbolizes resistance and opposition, or that phase of personality which resists Spirit on the one hand and one's fellow beings on the other. This resistance is not always sufficiently pronounced to show in the conscious bearing of the one who harbors it, but it takes effect in his character, nevertheless, as well as in his subconsciousness.

The dividing line between good judgment and ill-considered judgment in anyone's mind is seldom in plain view to him. Often it is buried deep below the surface of his consciousness, and he must search for it in order to make right decisions. Each person must ask himself: Where does my duty lie? What is the right course to follow? Where does the line fall? until his thought becomes so impregnated with the light of spiritual wisdom that he is able to choose the right course unerringly, almost without conscious effort. "Lord, when saw we thee hungry, and fed thee?"

A reputable Bible commentator says, "That there is a day of judgment is a fact, but it is difficult, and not so important, to decide the exact nature or time of the coming of the Lord of judgment." The prophecy, "This generation shall not pass away, till

all these things be accomplished," appears in all three of the Synoptic Gospels. In the 16th chapter of Matthew we read: "There are some of them that stand here, who shall in no wise taste of death, till they see the Son of man coming in his kingdom," and "The Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds."

To the Truth student this points out the necessity of a separation between the good and the evil in consciousness. The kingdom inherited from the foundation of the world is the kingdom within us to which Jesus referred when He said, "The kingdom of God is within you." It is a kingdom that can be seen only in the life and character of the one who has found and entered into the Christ consciousness.

Service is the test of value. In this lesson it is the one thing counted as good. In every department of life we find that the things which best serve us are considered most valuable. This is true in the mechanical, the moral, and the intellectual fields. We should make service the standard in deciding what emotions and thoughts shall enter our consciousness and issue in life. Emotion, thought, appetite should all serve us and do our will. The serving forces of nature build and sustain the body. When the "king of compassion" takes dominion and recognizes the services of these silent workers the workers are given their rightful place and serve the Christ even in matters of physical well-being.

QUESTIONS

1. How can we perfect our expression of the Lord God or be the "Son of man" in the sense that

Jesus was?

2. How do we learn to take thought for others before we do for ourselves?
3. What is indicated by the separation of the sheep from the goats?
4. How do we recognize the dividing line between good judgment and ill-considered judgment?
5. What kingdom is inherited "from the foundation of the world"?
6. What is the test of value, as shown in this lesson?

Lesson 12, March 22, 1953

UNITY SUBJECT—*Love the Supreme Gift.*

INTERNATIONAL SUBJECT—*Outpoured Love.*
—Matt. 26:6-13, 26-30.

6. Now when Jesus was in Bethany, in the house of Simon the leper,

7. There came unto him a woman having an alabaster cruse of exceeding precious ointment, and she poured it upon his head as he sat at meat.

8. But when the disciples saw it, they had indignation, saying, To what purpose is this waste?

9. For this *ointment* might have been sold for much, and given to the poor.

10. But Jesus perceiving it said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11. For ye have the poor always with you; but me ye have not always.

12. For in that she poured this ointment upon my body, she did it to prepare me for burial.

13. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

26. And as they were eating, Jesus took bread, and

blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body.

27. And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it;

28. For this is my blood of the covenant, which is poured out for many unto remission of sins.

29. But I say unto you, I shall not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30. And when they had sung a hymn, they went out into the mount of Olives.

GOLDEN TEXT—*I lay down my life, that I may take it again. No one taketh it away from me, but I lay it down of myself.*—John 10:17, 18.

SILENT PRAYER—*Love is from God; and every one who loves is born of God, and knows God.*—I John 4:7 (Lamsa).

This is a lesson of great importance to us, as Truth students, because many of us have a tendency to concentrate upon the understanding and count its logic and cold reasoning as fulfillment of the law. But we learn by experience that the cold science of mind, without the warmth of the heart, is a very chilly doctrine. An eminent metaphysician once said that in her fifteen years' experience of observing persons who were putting the teachings to practice those who were self-sufficient and exacting, those who were narrow and bigoted, those who were penurious and stingy, those who were cold and indifferent to the needs of their fellow men, those who were critical and condemnatory—all showed an increase in the number of these tendencies when they cultivated the science as a doctrine based upon understanding alone.

The floodgates of love must be opened, and its precious, fragrant ointment poured out upon understanding. This fills the whole house, or body, with a balm and odor that heals and blesses all.

Acquisitiveness (Judas) says that this precious substance should be sold and the poor be supplied. That is, the faculty of accumulation would not pour out so precious a thing as love without getting a monetary value in return, in order that the poor, or thoughts of bodily need, might be supplied. The self also shall reap its share of the reward of love. John, in his Gospel, says that Judas made this suggestion, "not because he cared for the poor; but because he was a thief, and having the bag took away what was put therein."

The understanding has its days of darkness, but when love has been quickened and the whole consciousness flooded with its sympathy and compassion, there is always consolation. Jesus referred to this when He said, "Suffer her to keep it against the day of my burying."

The lesson given on the occasion that the Christian world celebrates as the Lord's Supper teaches the deepest Truth of Christ's gospel. The bread and wine are symbols of our spiritual partaking of the life and substance that He externalized. The supper occurred on the night before the Jews kept the Passover, because Jesus realized that His arrest would take place before the next day. He observed the Passover feast, but He grafted on that religious stock the bud of Truth, which bears the fruit of salvation for both mind and body.

Food and drink are symbols of appropriation.

Bread represents the flesh of Jesus; it is an outer form of the inner substance. The vine is one of the most esoteric figures of the life principle; wine is the expressed life of the vine, symbolically the very blood of life.

The body of Jesus is spiritual flesh, substance fashioned into beauty and permanency by the word of God. The blood of Jesus is the quickening element in creation; it perpetuates eternal expression of all who are able to drink of it. These points He emphasizes when He declares that Moses does not give the heavenly sustenance. "It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven."

God is omnipresent; therefore, all the elements of His being are omnipresent. The Godlike elements are the substance of man's body; they also feed and sustain the body of man. Substance takes form according to man's faith in it, intelligently responding to the word of man. Its intelligence constitutes its aliveness. "I am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever." The one who eats living bread eats life, assimilates life, embodies life. "My blood is drink indeed." Whoever drinks the blood of the life vine ceases to thirst. His cravings are satisfied in righteousness. The blood of Jesus is shed for the remission of the world's sins. It takes away thirst for sin, and the world becomes saved through absence of desire for sin.

QUESTIONS

1. Why should one not depend on cold reason alone when he seeks to fulfill the law?

2. What does Judas represent? What wrong attitude does the Judas nature cause people to take?
3. What part has love in dispelling darkness from understanding?
4. What is the true meaning of the bread and wine of the Lord's Supper?
5. How is the Christ body formed?
6. How is the Lord's Supper rightfully kept?
7. How are the life and substance of Spirit appropriated by man?

Lesson 13, March 29, 1953

UNITY SUBJECT—*Complete Self-Dominion.*

INTERNATIONAL SUBJECT—*Christ Died for Our Sins.*—Matt. 27:32-44, 54.

32. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to go *with them,* that he might bear his cross.

33. And when they were come unto a place called Golgotha, that is to say, The place of a skull,

34. They gave him wine to drink mingled with gall: and when he had tasted it, he would not drink.

35. And when they had crucified him, they parted his garments among them, casting lots;

36. And they sat and watched him there.

37. And they set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

38. Then are there crucified with him two robbers, one on the right hand and one on the left.

39. And they that passed by railed on him, wagging their heads,

40. And saying, Thou that destroyest the temple, and buildest it in three days, save thyself: if thou art the Son of God, come down from the cross.

41. In like manner also the chief priests mocking *him,* with the scribes and elders, said,

42. He saved others; himself he cannot save. He is the King of Israel; let him now come down from the cross, and we will believe on him.

43. He trusteth on God; let him deliver him now, if he desireth him: for he said, I am the Son of God.

44. And the robbers also that were crucified with him cast upon him the same reproach.

54. Now the centurion, and they that were with him watching Jesus, when they saw the earthquake, and the things that were done, feared exceedingly, saying, Truly this was the Son of God.

GOLDEN TEXT—*God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us.*—Rom. 5:8.

SILENT PRAYER—*Thy will is done in me.*

The symbolism of the Cross is easily explained and understood. Jesus knew the joy of oneness with God. God consciousness is the end toward which everyone who has become conscious of the spiritual realm looks. To gain this end it is necessary to bear the cross. Golgotha "the place of a skull," represents the place in consciousness where the intellect is crossed out, so that Spirit may win lasting ascendancy. He who undertakes to realize his divine sonship and takes the first steps leading to this realization cannot afford to turn aside from the final necessity of denying the dominance of the intellect and allowing the Christ Spirit to displace it as the guiding motive of his life.

Some persons follow the Christ way joyously as long as all is smooth sailing, but are soon benumbed by suffering or adversity. In this, as in other instances, one may safely follow the way of Jesus,

who refused the potion that would have benumbed Him through the ordeal of His crucifixion. In times of testing we need to have all our faculties awake to what is taking place, so that we may grasp its full significance.

Every experience is a lesson in overcoming, and to refuse the lesson of sacrifice leaves the human will still the dominant factor in us. The divine will is realized only after the personal or human will is renounced.

The garments for which the soldiers cast lots represent Truth in its harmonious expression and unchangeable perfection. The soldiers represent the limitations of the outer, which are always present to mortal consciousness, appearing to watch our every effort to gain self-dominion and to thwart it if possible.

The "accusation" set up over the head of Jesus, which The Gospel According to John states was written in Hebrew, Latin, and Greek, typified the universality of the word that was destined to go forth to all the world and reach men and women everywhere. Hebrew was the language of the Jews and, therefore, was indicative of religion. Latin was the language of the Romans, or the ruling class. Greek was the language of culture and literature.

The two robbers crucified with Jesus represent the past and the future. These thieves reproached Jesus in the same way as did the passers-by and the rulers of the Jews. Both the past and the future rob us of peace of mind when we yield them our thought: the past through regrets, the future through anxiety, dread, or frustration on the part of us who

see ourselves about to be denied opportunity to meet and experience it. Personality craves the boon of an extended future in order to enjoy the things that pertain to the external phase of life, chiefly the pursuit of happiness. To forgo long life is a bitter necessity to the one who will not surrender personality.

The accusations of the passers-by and of the chief priests, scribes, and elders represent the exultation of the petty, personal self over a triumph unfairly won. Personality leads a person to forget the timelessness of Truth and fails to take into account the ultimate reappearance of right and justice. Truth revives after it is apparently quenched. Personality expires and is remembered only because it is in contrast to Truth. Religious convictions are tenacious to what seems to be Truth; they even cause a person to display cruelty and barbarity rather than charity and compassion when nothing is gained by such a course.

The law of personal consciousness ("the centurion, and they that were with him watching Jesus") is that faith which is induced only by wonder and supernatural phenomena. An earthquake is a natural phenomenon, but its occurrence immediately following the death of Jesus impressed the centurion as a reaction to this event. He, therefore, saw in it a vindication of Jesus' claim to the divine nature. But the divine nature is expressed in the living of life divinely, not in the manner or the moment of death. Jesus said, "If I do not the works of my Father, believe me not." His works, not His death alone, proved His nature to be divine. The proof of our nature is in our own hands, and our dominion

is thus not limited by outer phenomena or events.

QUESTIONS

1. What is the joy of the follower of the Christ?
2. Explain the symbolism of the Cross.
3. What do the garments for which the soldiers cast lots represent? What do the soldiers represent?
4. What is indicated by the "accusation" mounted above Jesus' head which was written in three languages?
5. How do the past and the future rob one of peace?
6. What is the surest proof of the divine nature?

God Counts Not Years

Clarence E. Flynn

God counts not years. His blessings wait
Alike, whatever be the date.
His grace, His mercy, and His Truth
All are the same for age and youth.
They are perennials, blossoming
As though there were no time but spring;
And those who walk God's roads far-flung
Move ever forward, ever young.

With God there is no time or age.
Unfading the eternal page
Of His unchanging verity,
Pervading all eternity.
In the soul's day there is no chime
Betokening the evening time.
Only a shining sun appears
In its fair sky. God counts not years.

Silent UNITY

I am radiant with the glory of the risen Christ.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, Lee's Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

PRAISE TO God and you for a wonderful demonstration. Friends and acquaintances remarked, "Your eyes are so yellow, have you yellow jaundice?" I went to a hospital for treatment. First blood test showed yellow jaundice. I immediately wrote to Unity for prayers to cleanse my blood.

I started working with the books, *Effectual Prayer* and *Teach Us to Pray*. Meanwhile I received the comforting letter and the wonderful affirmations from you. Then a series of four more blood tests.

After the fourth blood test the doctor said my blood was normal and I immediately became quiet to thank God. The doctor went further to say I must have been a laboratory error. Well, *you* know who the healer was. Love and blessings.—*L. M., California.*

Hearken unto Me

INCLOSED IS A contribution for your great work. Last week I sent a contribution and requested that you pray with me for divine guidance in securing em-

ployment. I am grateful to report that I received employment and an offer of another job within three days after writing to you.

Bless your fine organization.—*P. R. H., Illinois.*

ON SEVERAL OCCASIONS during the past two years, you have prayed with us for the adjustment of an unsettled condition in our church. I am very glad to tell you that the church is now reopened, the new pastor is here, and the people are glad to return to worship in their own home church.

We are so thankful to God because He can work, and no man can hinder Him. It is true consolation to have you to call on in times like these when the problem seems beyond our powers of solution, and to know that as we pray we do not pray alone. God bless you. You are doing a wonderful work, and may He continue to prosper you in all goodness. I am inclosing an offering toward the work of Unity. Gratefully yours.—*C. M., Pennsylvania.*

His Truth Is a Shield

THANK YOU for your caring and praying as I traveled in Scandinavia. On the return voyage, our ship collided with a Norwegian whaler and caught fire. We were miraculously spared a tragic disaster, the captain stated. As we stood waiting for the worst, I thought of my praying friends and knew all would be well. It was a real spiritual life belt! Blessings on your work.—*C. B., Maryland.*

AGAIN THE Father has demonstrated His great love and power! A week ago today, I wired you about a

forest fire at R——, Oregon, and asked your prayers that the homes in the area be saved. That very night the strong east wind which had been carrying the fire toward these homes died down and the humidity rose perceptibly. The fire had been only a few hundred yards from these homes, and the owners had been warned to leave because the danger was so great. Almost five hundred fire fighters had been rushed to the area, but the fire was entirely out of control as long as the east wind continued.

But with God all things are possible. And we give thanks for His love and power. He quieted the wind, and the fire fighters were able to turn the blaze and in another two days had it under control.

God bless you and your wonderful work. Inclosed is a love offering. Again thanks for the privilege of contacting you in times of stress. Very sincerely.
—*M. M., Oregon.*

My Help Cometh from Jehovah

PLEASE USE the money I am inclosing in any way your judgment dictates to further the success of the splendid work you are doing.

I must confess that until I came in contact with your literature religion meant very little to me. Yours is the most practical approach to the answers to life's problems that I have ever come across.

May your success continue as long as there are people in need of the enlightenment that your literature can instill in them. God bless you all. Sincerely.
—*N. O., California.*

UNITY CENTERS

The following leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Blanche Joki, 406 N 22

ARIZONA

Globe—Sarah Lightle, 117 E Oak

Phoenix—Harold Irving, Woman's club

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

CALIFORNIA

Alhambra—Gertrude Hall, 25 N 2d

Auburn—John Hinkle, St Luke's Episcopal church

Bakersfield—Della Shutts, Brower bldg

Berkeley—Susanna Scott, Durant hotel; Kathryn Boyce, 2054 University

Beverly Hills—Ruth Rae, 200 S Canon

Burbank—Joseph & Mildred Haggerty, 1009 Cordova, Magnolia Arcade

Cambria—Alfred Williams, Highway & Warwick

Castro Valley—Edith Gruenwald, 6104 San Carlos

Compton—Margaret Butterworth, 115 N Chester

Culver City—Dollee Phillips, 4024 Irving

Escondido—Unity, 143 W Grand

Fontana—H P Nicholls, Community church

Fresno—Alice Stokes, 171 Blackstone

Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South st

Hermosa—Winifred Dietz, 77 17th

Hollywood—Rose Schneider, 1162 N St Andrews

Inglewood—Maude Galpin, 226 E Spruce

La Crescenta—Unity, 4004 La Crescenta

Laguna Beach—Myron Key, 678 Glenneyre

Long Beach—Louise Newman, 935 E Broadway

Los Angeles—Ernest C Wilson, Norma Knight Jones, C Franklyn Kelly, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Dollee Phillips, 3706 W Wash blvd; Helen Mouton (col) 4419 Mettler Glenna Arrowsmith, 967 W Vernon; Emma Luke, 2120 S Union

Modesto—Alma Ladd, 201 Eye

Monrovia—Irene Malloy, 201 E Lime

Montebello Park—Gertrude Hall, Woman's Club

Napa—Helen Wade, Churchill manor

North Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim blvd

Oakland—Anna Morse, 144 Athol

Pacific Palisades—Sue Sikking, 831 Via De La Paz

Pasadena—Max & Frances Flickinger, 293 N Euclid; Carrie Love, 80 Orange

Pomona—C L Tuntland, 249 W Monterey

Redlands—H P Nicholls, 306 Brookside

Richmond—Winifred Deming, 1125 Nevin

Riverside—Wm Schneider, 3940 8th

Sacramento—John Hinkle, 1025 9th; Blanche Evans, Native Sons bldg

San Bernardino—Dr & Mrs H P Nicholls, 763 D st

San Diego—Marie Fleming, 441 C st

San Francisco—Mary Scully & Robert Hulbert, 25 Fulton; Ethel Higgins, 133 Geary

San Gabriel—Ethel Turner, 325 S Pine

San Jose—Rose Emery, 40 B S 1st

San Leandro—Barbara Lyon, 561 Lafayette

Santa Ana—Myron & Estelle Key, 2015 N Broadway

Santa Barbara—Robert Sikking, 227 E Arrellaga

Santa Cruz—F Robinson, 916 Riverside

Santa Monica—Sue Sikking, 1528 3d

Santa Rosa—Helen Wade, 845 3d

South Gate—Edna Drebert, 2945 Tweedy

Stockton—Grace Swannell, 48 W Poplar

Studio City—Herbert J Schneider, 12355 Moorpark

Taft—Della Shutts, 402 Monroe

Van Nuys—Mary Hider, 14416 Victory; Vera Stenen, 5745 Woodman ave

Vista—Sonja Samiran, 323 A B'way

Walnut Creek—Marie M Giles, Eagles Hall

Whittier—Louise Newman, 7819 Glengary

COLORADO

Colorado Springs—Ann Winstead, 1307 W Colorado

Denver—Alice Benson, 1441 Welton

Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helen Kersten, 199 Fairfield

Hartford—Faith Cornwall, 926 Main

New Haven—Bonnie Adams, Hotel Taft

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feldt New Colonial hotel; Ann Sandefer 1733 Eye st N W

FLORIDA

Clearwater—Louise Beaty, Chamber of Commerce auditorium

Daytona Beach—Mary Huck, 128 B'wa

Delray Beach—Frances Jarrell, 415 Atlantic

Ft Lauderdale—Nora Campbell, Woman's club; Maud Guitteau, 11 NE 8t

Ft Meyers—Ann Werner, 829 1st st

Hollywood—Nora Campbell, 211 Mon Arcade

Jacksonville—Wm & Bonnie Grenso Lomax at May

Lake Worth—Maud Guitteau, 9 S Dix hgw

Miami—John Baughman, 158 NE 4th

Miami Beach—May Stoiber, 5501 Pi Tree

Orlando—Carolyn Parsons, 503 S Oran

Pensacola—Eva Rosencrans, 114 W Garden
Sanford—Carolyn Parsons, Valdez hotel
Sarasota—Dorothy Roy, Woman's club
St Petersburg—Louise Beaty, 801 6 ave S
Tampa—Ruby Wagner, 626 No B
West Palm Beach—Hal Rosencrans, 423 Iris

GEORGIA

Atlanta—Wendell Mixson, 635 W Peachtree; Mabel Butts (col) 382 Ashby NW

HAWAII

Honolulu—Marie Handly, 240 Lewers rd

IDAHO

Boise—Christopher Scott, Pinney bldg

ILLINOIS

Alton—Elizabeth Gilbert, Mineral Springs hotel
Bloomington—Margaret Cain, 108 E Mulberry
Champaign—Viretta Sutherland, First Methodist Church Parish House
Chicago—W I & Anna Hoschouer, 306 S Wabash; Unity, 64 W Randolph; Janet Beaudry, 410 S Michigan; Myrtle Moore, (col) 1129 E 45; Henrietta Gordon (col) 4307 S Mich; John Johnson (col) 3310 W 15
Decatur—Hazel Erisman, 317 W Decatur
East St Louis—Florence Schaefer, 656 N 79
Evanston—Maud Kellogg, Evanston hotel
Jacksonville—Viretta Sutherland, Dunlap hotel
Kewanee—Ethel Maguire, 1305 Broadway
Rockford—Bernice Biggers, 115 S Regan
Springfield—Eva Conover, 709 S 7th

INDIANA

Fort Wayne—Erwin Schlag, 2440 Fairfield
Gary—Grace Free, YMCA 225 W 5th
Hammond—Grace Free, YWCA bldg
Huntington—Erwin Schlag, Court house
Indianapolis—Margaret Strahle, Claypool Hotel; Frederick Andrews, 8 E Market

IOWA

Des Moines—Wm Fischer, 3118 Grand

KANSAS

Atchinson—Nona Kerfoot, 316 W 15th
Topeka—Harriet Pfouts, Jayhawk hotel
Wichita—Carl & Lois Moran, 3241 Victor

KENTUCKY

Louisville—Maebel Carrel, 1322 S 4; Ruth Cox (col) 1233 S 16

LOUISIANA

New Orleans—Elois Echlin, 4730 Cleveland; Ruth Murphy, 3722 St Charles
Shreveport—Gilliam David, 721 College

MAINE

Portland—Unity, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—Elinor MacDonald, 30 Huntington
Cambridge—Edna Titus, 881 Massachusetts
Worcester—Elinor MacDonald, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State
Battle Creek—Eleonore Krafft, Womans' club
Bay City—Aelola James, 231 Wash
Birmingham—Frank Glabach, Theater bldg
Detroit—Eric Butterworth, 17505 2d blvd Martha Fishburn, 4221 Eastlawn; Virginia Shipley, 115 E Grand River; Lois Anderson (col) 146 Englewood
E Lansing—Roxie Miller, 425 W Grand River
Flint—Michael Giannuzzi, Metropolitan bldg
Grand Rapids—Leon Miller, Scribner & 2d N W
Jackson—Eleonore Krafft, Security bldg
Kalamazoo—Amy Moffatt, 209 W Dutton
Lansing—Nora Hines, YWCA bldg
Midland—Aelola James, Community Center bldg
Muskegon—Leon Miller, YWCA
Pontiac—Eve Edeen, 72½ N Saginaw
Royal Oak—Walfred Taurainen, 101 S Troy

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin
St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Independence—Fannie Baldwin, 210 N Delaware
Jefferson City—Unity, 319 Ash
Kansas City—Louis E & Ethel Meyer, Dan N Saunders, 707 W 47th
Lemay—Julia McKee, 284 Lemay
Lee's Summit—Unity Farm Center
Overland—Kate Evans, 2422 Goodale
Springfield—Polly Weeks, 213 E Chestnut
St Joseph—Olsa Jones, 12 and Felix
St Louis—Dale & Donna Newsum, 4526 West Pine; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 S Kingshighway; Ethel Bradley, 11 N Jefferson

MONTANA

Billings—Ross Breakwell, 101 Lewis
Bozeman—Mary Wessel, 103½ Bridges Arms
Butte—Mary Wessel, YMCA
Great Falls—Lillian Cook, 1023 2 Ave S
Livingston—Mary Wessel, 118 E Callender
Missoula—Maidie Van Etten, 517 E Main

NEBRASKA

Lincoln—Mary Robinson, 138 N 12
Omaha—C N & Hallie Broadhurst 1317 N 42d

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Allenhurst—John Manola, 411 Spier
Hackensack—Eleanor Drew, Woman's club
Montclair—Gladys Stevenson, 6 S Fullerton
Newark—Edith Berry, Berwick hotel
Plainfield—Clarion Lindas, Babcock bldg
Paterson—Gladys Stevenson, 35 Church
Ridgewood—Louise Gerbold, YWCA, 112 Oak

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 Tijeras ave NW

NEW YORK

Albany—Marian Hoagland, YWCA

Buffalo—Lillian Matthews, Statler hotel

Elmira—Florence Duncan, 455 W Gray

Flushing—Adele Woodruff, 135-42 40 rd

Forest Hills—Adele Woodruff, Tennis Grill, 6 Burns

Great Neck—Emma Jean Sartori, 73 Cutter Mill

New Rochelle—Ethel Nickelsen, Huguenot YMCA

New York—Georgiana West, 1 W 47; Crichton Boatwright, 57 Park Ave; Josephine Siemon, 400 E 59; Stella Wrenn, 15 E 11 st; Nanna Sutton (col) 2333 8th ave; Janet Holland (col) 2523 7th ave

Rochester—Elise Rosenburg, 55 Prince

Roslyn Heights—Adele Woodruff, 53 Mineola

Schenectady—Marian Hoagland, Lafayette & Chapel

Syracuse—Russell Kemp, 110 Onondaga A

Troy—Marian Hoagland, 50 2d

Valley Stream—Stella Wrenn, 145 S Franklin

White Plains—Eleanor Drew, Masonic temple

NORTH CAROLINA

Asheville—Velma Hoffman, Battery Park hotel

OHIO

Akron—Frank Grunder, YWCA 146 S High

Canton—Fred Beale, 203 6th N W

Cincinnati—Erma E Wissman, Madison & Andrews; Millie Leslie, 18 W 9

Cleveland—Earl & Martha Anthony, Hotel Cleveland; Cleo Lee, Masonic temple, 3615 Euclid

Columbus—Joe Jones, 50 West 5th ave

Dayton—Ethel Crouch, 1008 Grand ave

Hamilton—Mary Harding, 117 Ross

Marion—Mercedes Fossler, YMCA

Springfield—Lucy Stringer, 2215 E High

Toledo—Wallace Tooke, 2749 Upton

Warren—Everett St John, Harris Theater bldg, 166 High NW

Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Bartlesville—Ruth Jacques, YWCA bldg

Muskogee—Ruth Jacques, Equity bldg

Oklahoma City—Alice & Schuyler Cronley, Midwest bldg

Okmulgee—Ruth Jacques, 111 E 7

Tulsa—Grace Kehrer, 714 S Boston

OREGON

Eugene—Muriel Venable, 1215 Oak

Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Adelaide Cotter, 1835 Chestnut

Pittsburgh—Andrew Carlson, 809 Arch

PUERTO RICO

San Juan—Rafaela Melendez, Condado ave 306 stop 17, Santurce

TENNESSEE

Chattanooga—Frances Clement, 207 Feger bldg

Memphis—Unity, 1911 Madison ave

Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, 2120 Tyler

Dallas—Ruth Gillespie, Cora Crandall, 2030 Commerce & Greenville at Mc Commas

El Paso—Mabel Peck, 1300 E Rio Grande

Fort Worth—Ruth Johnston, 901 Page

Houston—Lillian Brass, 3500 Louisiana; Corine Smith (col) 1302 Schwartz

San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park

Everett—Estelle MacPherson, 2609 Wetmore

Olympia—Warren Meyer, YWCA

Pasco—Beulah Scott, 404 N 7

Redmond—Ella Peterson, Redmond Park Log Cabin

Seattle—Donald O'Connor, Arcade bldg

Spokane—Herbert Hunt, 1124 W 6 ave

Tacoma—Warren Meyer, 1012½ A st

Wenatchee—Beulah Scott, Columbia hotel

Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Dan Gunderson, 701 6th ave

WISCONSIN

Beloit—Bernice Biggers, YWCA bldg

Kenosha—Lu Verna Bauer, Woman's club

Mercer—Ella Beierle, Community bldg

Milwaukee—Mae Lundahl, 1820 E North; Emma Terrien, 1136 W Madison

Sheboygan—Lu Verna Bauer, 1603 S 9

CANADA

London—Herbert Nicklin, 175 King

Montreal—May Duncan, Ritz-Carlton hotel

Ottawa—May Duncan, King's Daughters bldg, Laurier ave

Toronto—Mary & George Dunning, 2249 Yonge

Winnipeg— Edna Bowyer, 360 Young

ENGLAND

Carnarvon, North Wales—Dora Johnson, Llanfair Hall

Easington Village—Thomas Merrington, 11 Sea View, Co Durham

London—Ruth Hacking, 6 Stanhope Terrace, W 2

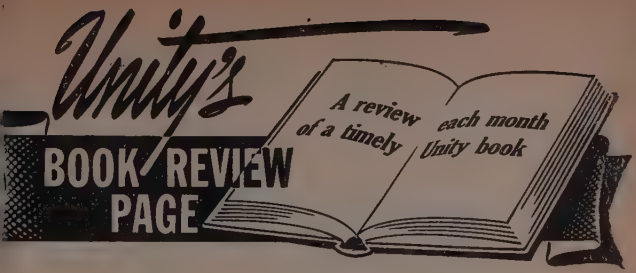
Nr Whitstable—Olive Hacking, 14 Russel dr, Swalecliffe, Kent

Sunderland—Thomas Merrington, Co Durham

MEXICO

Mexico D F—Clara Kouns Lumpkin, Juarez 30, room 305

Unity literature in French: Unite, 93 rue Truffaut, Paris XVIIe, France; in Italian: Revista Unita, 31 Via Ravadera, Torre Pellice (Torino) Italy.



God a Present Help

BY H. EMILIE CADY

Of what value to us are the promises that Jesus made? What does the abundant life of which He spoke mean to us today? In this book H. Emilie Cady emphasizes that the abundant life is not limited to spiritual life but applies to newness in one's entire being. She tells us that God not only wants to give us purity and spiritual grace but is just as eager to satisfy our physical hunger and heal our bodies.

Doctor Cady bases her statements on the fact that those to whom Jesus ministered were everyday persons seeking not spiritual sustenance but relief from human woe. Jesus did not tell them to be submissive to their afflictions. Instead, He removed the cause and restored them to health and happiness.

She believes that more of God in your life means more of good, and the eight chapters of this book show how to make closer contact with Him and open the way for inflow of good into every part of your life.

(*God a Present Help,* in attractive black keratol binding, with gilt lettering, is priced at $1 a copy.)

UNITY BOOKS AND BOOKLETS

For Beginners in Truth	Beginning Again		$1.00
	Favorite Unity Radio Talks		1.00
	God a Present Help		1.00
	God Is the Answer	*Dutch, English*	1.00
	Great Physician, The		1.00
	How I Used Truth	*German, English*	1.00
	Lessons in Truth	*English, Italian, German, Spanish, Russian, French, Dutch*	1.00
	Letters of Myrtle Fillmore		1.00
	More Worderful You, A		1.00
	New Ways to Solve Old Problems		1.00
	Things to Be Remembered		1.00
	Whatsoever Ye Shall Ask		1.00
For Healing	Christian Healing	*German, English*	1.00
	Directions for Beginners	*Spanish*	.10
	Divine Remedies		1.00
	Jesus Christ Heals		1.00
	Six-Day Healing Practice, A		.25
	Truth Ideas of an M.D.		1.00
	You Can Be Healed		1.00
For the Home	You and Your Child	*French, English*	1.00
For Prosperity	Both Riches and Honor	*French, English*	1.00
	Prayer in the Market Place		1.00
	Prosperity		1.00
	Prosperity's Ten Commandments		1.00
	Working with God		1.00
For Inspiration	Best-Loved Unity Poems		1.00
	Finding the Christ	*Russian, German, Swedish*	.10
	Household of Faith, The		5.00
	Lovingly in the Hands of the Father		1.00
	Mightier than Circumstance		1.00
	Prayer Changes Things		1.00
	Sunlit Way, The		1.00
For Devotion	Book of Silent Prayer		.50
	Effectual Prayer		1.00
	Holy Bible, American Standard Version		6.50
	Keep a True Lent		1.00
For Advanced Study	Atom-Smashing Power of Mind		1.00
	Christ Enthroned in Man		1.00
	Have We Lived Before?		1.00
	Know Thyself		1.00
	Metaphysical Bible Dictionary		5.00
	Mysteries of Genesis		1.00
	Mysteries of John		1.00
	Selected Studies		1.00
	Talks on Truth		1.00
	Teach Us to Pray	*French, English*	1.00
	Twelve Powers of Man, The		1.00
	What Are You?		1.00
For Children	Barky and His Friends		1.00
	Crybaby Kangaroo		1.00
	Jet's Adventures		1.00
	Jet and the New Country		1.00
	Jet's Choice		1.00
	Teach Me to Pray		1.25
	Thank You, God		1.25

Greeting Booklets

Challenge of the Dawn	.10	Land Is Bright, The	.10
Daily Resurrections	.10	Mental Equivalent, The	.10
For Thy Benediction	.10	Preparation for Easter	.10
Gift of Immortality, The	.10	Sanctuary	.10
God Is Blessing You Now	.10	Song of Life, The	.10
Good News, The	.10	Stream of Life, The	.10

(Any 12 of these booklets $1. Envelopes included)

NEWS *from* UNITY

Y.O.U. Conference Dates Set

The dates for the annual Youth of Unity Conference this year have been set for July 2 to July 7, and preparations are under way at Unity Headquarters to make this one of the most inspiring and enjoyable conferences ever held. The 1953 conference will include inspirational meetings, various social activities, and such healthful recreational activities as tennis, golf, swimming, and picnicking on the beautiful grounds of Unity Farm.

The Y.O.U. Conference is open to all young people whether or not they attend a Youth of Unity chapter. While the business meetings have been planned to meet the needs of the various Y.O.U. chapters throughout the United States and Canada, there are classes and many other activities that anyone who attends will enjoy. Time spent at a Youth of Unity Conference always yields much pleasure and inspiration.

Unity is announcing the conference at this time so that parents of teen-agers will have ample time to make plans for their young people to attend.

For further information and registration blanks write to Youth of Unity headquarters, Unity School of Christianity, Lee's Summit, Missouri.

Another Dawn *Title of New Freeman Pamphlet*

A new pamphlet by James Dillet Freeman entitled *Another Dawn* has been added to Unity's pamphlet list. This pamphlet contains an especially inspiring message of comfort and cheer for the bereaved.

Unity also publishes many

other helpful pamphlets both for specific needs and for general use, all priced at only five cents each. To receive without charge a complete listing of the Unity pam-

phlets together with an order form, address your request to Unity School of Christianity, Lee's Summit, Missouri.

Another Charles Fillmore Pamphlet Available

Many persons have been inspired by the ideas that Charles Fillmore set forth in his article *Giving and Receiving* and Unity is happy to announce that it is now available as a pamphlet entitled *Giving and Receiving*.

Because it is fully as important to be able to receive a gift in the right spirit as to give it in the right way, the material contained in *Giving and Receiving* will impart new joy to both the act of giving and of receiving. In addition to Mr. Fillmore's article, the pamphlet includes a blessing to be placed upon one's gifts as they are given.

Giving and Receiving is priced at five cents.

Finds "Oars of Truth" Through UNITY

"Since we plan to be away in the desert for some time, I am inclosing my renewal now; I cannot be without UNITY magazine. UNITY has brought a new meaning of life to me and everyone else in my home. For years it seemed that we had been going through more than we could endure. Then as I studied UNITY and began to feel the guidance of the Christ within me constantly, I saw things that had been impossibilities in ignorance become miracles of fulfillment in Truth.

"Once I struggled futilely against the universal current in a mortal boat, gaining

nothing but insecurity and doubt. Now with the oars of Truth to help me, I am able to accomplish things without effort or worry. I have far to go, but in quietness and con-

idence I continue on."

Why not send a subscrip-
ion for UNITY magazine to
me of your friends as an
aster gift and let it point
he way to new health,

curity, and freedom for
im.

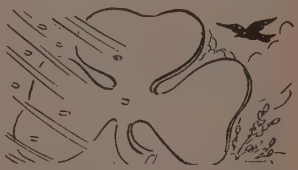
eservations Pouring In or Easter Retreat

Judging from the volume
f reservations that are com-
g in from friends planning
attend the Easter Retreat,
s year's observance will
ing inspiration to a great-
increased number of per-
ns. The Easter Retreat is
heduled to begin on Palm
nday, March 29, and con-
ue through Holy Week,
ding on Saturday morning,
pril 4. This Retreat offers
ven days of inspiring fel-
wship to all who are in-
rested in the Unity teach-
g. It is not part of the
nity Training School, and
work is done for credit
r is any written work re-
ired.

If you are interested in attending, you should send immediately for a registration blank, fill it out, and return it as soon as possible. Your registration blank must be filled out and returned before you come. For accommodations, program, registration blank, and further information write to the Registrar, Unity Easter Retreat, Lee's Summit, Missouri.

"How St. Patrick Got His Irish Up"

Typical of the fine articles contained in *You,* Unity's Truth magazine for teenagers, is "How St. Patrick Got His Irish Up," by James E. Sweaney, which appears in the March issue. Using the story of St. Patrick's life as an example, this article conveys the message that evil must be overcome with good rather than with more evil.



St. Patrick was kidnapped when he was quite young and forced to tend sheep for an Irish chieftain for six years before he finally escaped to France. If anyone had cause

to be angry—"to get his Irish up," as the saying goes—St. Patrick certainly did. But rather than trying to return evil for evil he had the desire to help those who had treated him unjustly. He went back to Ireland as a missionary!

The young people in your home will enjoy reading this article and will learn from it, just as they will learn from every article and story and poem in *You*. Order a subscription for *You* today for some teen-ager you know. *You* is only $1 a year for twelve monthly issues.

A Moment of Silence at Unity

Every morning at 11 o'clock the busy hum of Unity headquarters is silenced for a few moments. Typewriters cease to clatter, voices become quiet, even the roar of the great presses is stilled as the workers stand and bow their heads reverently to listen to Charles Fillmore's recording of the Lord's Prayer.

This record is played over the loud-speaker system, so that the workers in all departments may take part in the prayer. First, one hears the sound of chimes. These are followed by soft organ music, which forms a background for Charles Fillmore's reading of the beloved Lord's Prayer. Following the final words of the prayer the music swells to a climax and then fades away. After this holy moment of prayer and reverence the workers return to their tasks refreshed in spirit.

You, too, may have a copy of the record that imparts this sacred atmosphere to Unity headquarters every morning. This high-fidelity recording is made of unbreakable Vinylite in the ten-inch size. On the rereverse side of the record is an organ rendition of the "Unity Viewpoint" theme song "God Bless You Everyone."

This recording plays at 78 r.p.m. and is $1.50.

Training School to Open Soon

The Unity Training School will begin its twenty-third year on April 13, and the dates of the four terms in the 1953 season are: first term, April 13 to May 8; second term, May 18 to June 12; third term, August 10 to September 4; and fourth term, September 14 to October 9. For information write to the Registrar, Unity Training School, Lee's Summit, Missourri.

"I ENJOY EVERY PAGE OF *You*"

"Please renew my subscription for that wonderful magazine *You*. I am glad that it has been accepted by the younger folks, and I know that all who read it and think over its contents carefully are greatly benefited by it. I enjoy every page of it," writes one *You* reader.

You is Unity's monthly magazine planned especially to help young people during the "trying teens." Its special purpose is to give them interesting stories and articles about teen-agers who have solved problems that most young people experience—to act as a clearinghouse for their ideas.

The *You* editors try always to present for the readers in entertaining, readable form the healthy and practical approach to problems that other young people have met successfully—to give them the benefit of knowledge that other teen-agers have gained through experience.

The editors want the readers to feel that *You* is their own magazine and want to serve them in every possible way. They appreciate letters from the readers giving their opinions of *You* and any suggestions for making it a better magazine. The editors try to answer each letter promptly, for they feel that it is through direct contact with the readers that they are guided to make *You* a magazine that gives ever-improved service.

Your favorite teen-ager will enjoy reading the stories, articles, and special features that *You* offers. *You* is only $1 a year for 12 appealing issues, so why not order their subscriptions today?

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

Weekly Unity - -

ABSOLUTELY INDISPENSABLE

Thousands are finding *Weekly Unity* absolutely indispensable. Every week its encouraging and inspiring pages uplift its readers and keep them aware of the power that is within them.

The Truth message is presented so clearly in *Weekly Unity* that it is particularly helpful to the beginning student. At the same time its truths are dynamic enough to inspire the advanced student.

These features are included in every issue:

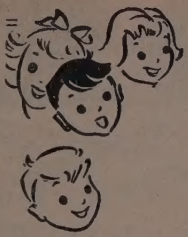
A message from Silent Unity
Articles by leading Truth writers
Lowell Fillmore's column
"Things to Be Remembered"
Accounts of answered prayer
Bible interpretations

The same fine features that have made *Weekly Unity* absolutely indispensable to thousands of readers will uplift and encourage you. Order your *Weekly Unity* subscription today and let its messages supplement your UNITY reading.

Weekly Unity—52 issues
$1 a year

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

CHILDREN'S BOOKS FOR *Easter*



Rhymed Prose by Georgia Tucker Smith (for younger children)

BARKY AND HIS FRIENDS—Charming stories about Barky, a little dog, which first appeared in *Wee Wisdom*. Full-color stiff cover, attractive illustrations. Price, $1.

CRYBABY KANGAROO—Tales of many more *Wee Wisdom* characters, such as Sparkle Firefly, Benny Beaver, and others. Full-color stiff cover, attractive illustrations. Price, $1.

Books on Prayer by Bill and Bernard Martin

TEACH ME TO PRAY—Contains a prayer, short lesson, and Bible text for each day of the month. Full-color illustrations, stiff cover. Price, $1.25.

THANK YOU, GOD—Creative prayers and short stories to teach the child to use prayer in his life and to turn to God in every need. Full-color illustrations, stiff cover. Price, $1.25.

Jet Stories by Bula Hahn (for older children)

JET'S ADVENTURES—Jet Stockwell, a pioneer boy, journeys with his family in a covered wagon to the West.

JET AND THE NEW COUNTRY—Tells of the buried Indian treasure that Jet and Running Deer, an Indian boy, discover and how it almost ruins their friendship.

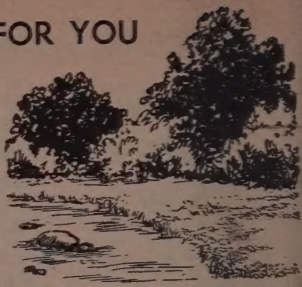
JET'S CHOICE—In this newest Jet book a terrible drought strikes the country. Jet helps a homeless boy, meets a pony-express rider, and makes an important decision by himself.

All the Jet books are bound in red cloth, protected by colorful dust jackets, and priced at $1 each.

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

SURE PROSPERITY FOR YOU



When you toss a stone into the air you do not wonder whether it will return to earth. You know it will, for you have invoked the law of gravity, which will inevitably pull it back.

Likewise, when you attune your mind to God's law of supply you invoke a natural law as sure as the law of gravity. It will not fail; rightly used, it assures your prosperity.

To attune your mind to God's law of supply, you, like thousands of others, will find the Prosperity Bank plan invaluable. You deposit a coin each day in the Bank for seven weeks, bless it with your prosperity prayer, and save to share Truth with others. Mail the coupon today, receive your Bank with complete instructions, and begin to claim your prosperity.

Unity School of Christianity, Lee's Summit, Missouri

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill seven weeks and save $3 for the three UNITY magazine subscriptions (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided. U-3

Send Unity Greeting Booklets To Convey Your Easter Greetings

To make this Easter a time of joyous inspiration and spiritual renewal for your friends, remember them with Unity Greeting Booklets. These booklets, which may be sent as greeting cards, contain cheering, Truth-filled messages that will inspire their readers with a new attitude toward life. The booklets have appealing, colorful covers; they are the convenient small-booklet size containing twenty-four or more pages; and they come with attractively decorated Easter mailing envelopes that require only two cents postage.

THE STREAM OF LIFE

This is the new Easter Greeting Booklet for 1953 and is a compilation of poems and articles by Martha Smock that have been especially helpful to readers of the Unity periodicals. These items are especially suited to the spring season because of the emphasis they place on rebirth and renewal.

These Unity Greeting Booklets, priced at 10 cents each or 12 for $1, are recommended for Easter giving:

THE STREAM OF LIFE
The Challenge of the Dawn
Daily Resurrections
For Thy Benediction
The Gift of Immortality
The Good News
God Is Blessing You Now
The Land Is Bright
The Mental Equivalent
Preparation for Easter
Sanctuary
The Song of Life

Unity SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

The Wind of Truth

Pauline Havard

The wind of Truth blows o'er the waking
earth;
A clean, moist wind close followed by the rain
Of gentleness and love, the heart's rebirth;
Green grass of faith for the scarred fields of
pain.
And you, too, help in keeping this wind
bringing
Its healing message of true hope and light;
You, too, can keep the wind of Truth swift-
winging
Across the winding labyrinths of night,
Till others catch the creed of joyous living,
The beauty of a kind, forgiving heart;
The wonders wrought by tolerance and
giving,
Of which the creed of Truth's so much a part,
Then life becomes a holy symphony,
And you, and souls you touch, are glad and
free.